

Felix THE *Vandiol*
WHOLE DUTY

A Worthy OF
A Christian,

AND *K*

A GUIDE TO PERFECTION:

WITH

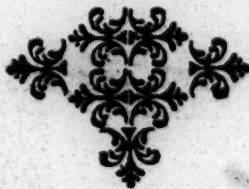
Directions to Parents,

IN

The CHRISTIAN EDUCATION of their
CHILDREN.

*Admonishing every man, and teaching every man: that you
may walk worthy of GOD, in all things pleasing HIM.*

That we may present every man perfect in CHRIST JESUS.
Col. i. 28. 10.



Permissu Superiorum.

PRINTED IN THE YEAR, MDCCCLXXV.

My Dear Friend Mr Vandiel
Died Decmbr 13th 1816
may she Eternally rest in
Peace Amen

Mr Vandiel
Dec. 13th 1816
I have the honor to acknowledge the receipt of your letter of the 11th inst. in relation to the above named person. I have the honor to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Yours, &c.



The P R E F A C E.

THIS is eternal Life, that they may know Thee (Father) the only true God, and Jesus Christ whom Thou hast sent. Jo. xvii. 1, 3. The whole Duty of a Christian (it may therefore be said) consists in knowing God and our Lord Jesus Christ: Or in the Knowledge of Divine Truths, and in the Practice of true Religion; that we may live to God in Christ Jesus our Lord, and sanctify the Lord in our Hearts, and that the Life also of Jesus may be made manifest in our Bodies. Rom. vi. 10. 1 Pet. iii. 15. 2 Cor. iv. 10.

And, The Conclusion of the whole Matter is, Fear God and keep his Commandments: for, this is the Whole, or All of Man. Ecclef. c. xii. To work his Soul to such a due Regard of the Divine Majesty, and to preserve in his Mind, such an awful Sense of God, as to have a greater Regard to Him, both as his Creator and Sovereign Lord, and as his Judge, than to any Thing in this World; and loving Him, to worship Him religiously; and fearing his Displeasure, to observe all his Commandments. Therefore he ought to make this his main Business, and employ his best Endeavours in it. For, "To this, saith St. Jerome, Man was born, that he understanding God is his Creator, should worship him with Fear, and Honour and Obedience of his Commands."

'Tis then of the highest Importance to form a just and strong Conception of God; for, this
A 2 being

being implanted in our Mind, we shall not fail to worship Him, and to call upon Him; we shall conceive the Excellency of *Religion* and *Virtue*; we shall be holy and pleasing to Him; and our *Worship* and *Service* of Him will be truly religious and reasonable. Without this, all *Religion* is vain and fruitless, in as much as the *Edifice* will want a *Foundation*, and the *Body* of *Religion* will be without the *Soul*.

True Religion begins at the Heart, and thence diffuses its vital Influence into our Lives and Actions. But! to imagine it consists in the mere Use of those *Means* which God hath appointed to bring Man to Him, such as, the *Recital* of *Prayers* or a set *Form* of *Devotions*; *Fasting*; *Alms*; *Hearing of the Word of God*; assisting at *Divine Service*, &c. and not in that inward *Devotion* and *Purity of Mind and Heart*, or in adoring God *in Spirit and in Truth*, and in an intimate *Union* with *Christ Jesus*, and in a *Conformity* of Life and Actions to His (which to produce in us is the only Design and End of those *Means*); is to take the Scaffolds in a Building for the Building itself. And, to place all *Divine Worship* in a few such external *Acts*; will be so far from being acceptable to God, who looketh into and searcheth the inmost Recess of the Heart; and who seeketh and expecteth to be adored *in Spirit and in Truth*; that He will think Himself highly affronted and dishonoured by those who pretend to honour Him: *This People honoureth me with their Lips, but their Heart is far from me.* Mat. vii. 6. Isai. xxix.

By the aforesaid intimate *Union* with *Christ* and *Conformity* of Life to His; we shall fulfil his Command: *Be you perfect as your Heavenly Father*

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is perfect. Mat. v. 48. For, as we are not able to form an Idea of God Himself as an Infinite and Incomprehensible Being: the Image of his *Holiness* and *Perfection* is traced out to us, in the adorable *Person* of his Son our Lord *Jesus Christ*, who saith of Himself; *I and the Father are One: And he that seeth me, seeth the Father also.* Jo. x. We shall therefore imitate the *Virtues* of our *Heavenly Father*, by endeavouring to copy Those of his Son. And, *God hath predestinated us to be made conformable to the Image of his Son.* Rom. viii. This is to be effected only by a Conformity of our Sentiments, Actions, &c. to those of *Jesus Christ*, and by making his Life and Virtues, the Object of our Love and Study; and (in order to instruct and to encourage ourselves in Well-doing, and to disprove our Mis-doing), by keeping a continual Eye upon the Example set before us by *Jesus Christ*, who is *the Brightness of Eternal Light, the unspotted Mirrour of God's Majesty and Image of his Goodness.* Wisd. vii. 26.

A good Prayer, or Prayer made with the due Dispositions, as an Address to the Sovereign Majesty of Heaven and Earth, upon whom is our whole Dependence, and from whom alone we beg and hope for Assistance and Relief in all our Spiritual and Corporal Wants: such a Prayer and a good Life are inseparable: they must go hand in hand, and mutually help, corroborate, and correspond. And, a Defect in the one causeth a Defect in the other. This may be instanced by the Prayer and Life of a wilful and habitual Sinner, when he recites that universal and most excellent Prayer, viz. the *Lord's Prayer*. By Word of Mouth he ist begs that

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the Name of God may be hallowed, or that God may be known, praised, served, and honoured, by him and by every one: whereas he, at the same Instant, neither knows God, nor loves, nor honours Him, as he ought to do; but rather disowns Him, and dishonours Him, and his Holy Name, by his evil Conduct, Swearing, &c. 2. He begs that the Kingdom of God may by his Grace be established here, within his Heart, and he hereafter possess God in Heaven, when at the time he continues wilfully to rebel against God, and banishes Him his Heart by Sin which he suffers to reign therein. 3. He begs that *the Will of God* may be done by him and every one; whereas he opposes it by a continued Violation of his Commandments, and perhaps he causes others to do the like. 4. He begs God would give him his *daily Bread*, or his Grace for the Nourishment of his Soul; and the Necessaries of Life; whilst he perverts the one to his greater Condemnation, and consumes the other on his *Concupiscences*. Ja. iv. in *Rioting and Intemperance*. 5. He begs God would *forgive him his offences*, and yet he continues wilfully to offend Him. 6. That He would not *lead him into Temptation*, but *deliver him from the Evil of Sin*, and the everlasting Punishment due to it; and yet he persists in running into every Danger and Occasion of Temptation and Sin. Strange Contradiction! Hence he comes forth from his Prayer not justified (even his *Prayer is turned into Sin*, P. x. 8, by thus mocking God); and upon the least serious Reflection he makes upon his Conduct, he must stand self-convicted and condemned, because his Prayer and his Life do not counterpoise each other. *He honoureth*

God

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God with his Lips, but his Heart is far from Him.

As then *Prayer*, and every other *Act* of *Religion*, to be truly religious, must proceed from the Heart; so the whole Tenour of our Life must be as conformable, as 'tis possible for us by the Grace of God, to the Life of Christ.

Therefore, to render the *Knowledge* and *Practice* of *Religion* effectually correspondent with each other: I have endeavoured to include in this *Whole Duty*, &c. whatever is most essential and necessary to form a good *Prayer* and a good *Life*, or to form the true and practical *Christian*; that he may adore and serve God, in Spirit and in Truth: for such the Father seeketh to adore Him. Jo. iv. xxiii.

Some, perhaps, may object against the Multiplicity of *Prayers* and *Instructions*, as too tedious a Task for the greater Part, particularly of the lower Class of People. I therefore beg leave to observe, 'tis not supposed every one will peruse minutely the whole as to the *Prayers*; yet every one may at leifurable Intervals peruse the *Instructions*, and it may be hoped with the intended Benefit. That we may present every Man perfect in the Christian Doctrine and Practice; perfect in Christ Jesus; and a true Adorer of God in Spirit and in Truth, Jo. iv. And more than these, my Son, require not. Eccles. xii.

And as 'tis the primary Duty of Parents to train up their Children from their very Infancy to know God, and to love and to serve Him, by a right Performance of the *Christian Duties*, and by a steady Practice of *Virtue*: I beg leave *Christian Parents*, to tender you my Assistance in a right Discharge of that your parental Duty.

And, as *Children* must be led with great Tender-
ness to those Duties, and the very Words
must, as 'twere be put into their Mouths, and
at the *same* Time, just *Sentiments* of Religion be
impressed upon their Minds and Hearts, pro-
portionate to their Capacities : I here lay before
you, an easy Method of effecting it. A proper
Perusal of which, it may be hoped, will ena-
ble you to train up your *Children*, as the *Children*
of God : to that as they advance in Age they
may also advance in the *Knowledge* and *Love* of
God, and may walk worthy of God, in all Things
pleasing Him : and becoming fruitful in every
good Work, they may attain to eternal Happiness
in Heaven.

And whosoever thou art that shall peruse this
Book, graciously bestow a *Memento* upon him,
who tenders you his sincere though mean En-
deavours to lead you to Happiness ; and wishes
it as he doth his own.

10 JY 60

The IMMOVEABLE HOLY DAYS *observed* in ENGLAND.

N. B. When a HOLY DAY falls on a *Monday*, the FAST is kept on the preceding *Saturday*.

JANUARY 1.

THE Circumcision of our Lord Jesus Christ.—A Sacrament of the Old Law required by God, for the Remission of Sin, *Gen. xvii.* and a Figure of *Baptism*. Christ our Lord, though incapable of Sin subjected himself to the humbling and painful Rite, to give us an early Pledge of his Love for us. And he was then called *Jesus*. Thou shalt call his Name *Jesus*. For he shall save his People from their Sins. *Mat. i. 21.*

6. The Epiphany or Manifestation of our Lord Jesus Christ to the Gentiles or Heathens. I will give to thee the Gentiles for thine Inheritance. *Pf. ii.* And there came Wise Men from the East by the Guidance of an extraordinary Star, saying, Where is He that is born King of the Jews? And they found the Child—and falling down they adored Him, and offered Him Gifts; Gold, Frankincense and Myrrh, *Matt. ii.* as a token of Homage, and in Testimony of his being King, God and Man.

FEBRUARY 1. Fast.

2. The Purification of the Blessed Virgin Mary. A Rite

performed by Her, according to the Law of Moses, *Lev. xii.* on the 40th Day, after Christ was born of Her. On which Day She presented Him in the Temple to his Eternal Father. It is called *Candlemas Day*; from the Ceremony of blessing Candles which the Faithful hold lighted, in their Hands, during the Mass, particularly at the Gospel and Elevation, in Honour and Testimony of Christ's being the true Light, *Ja. i.* a Light for the enlightening of the Gentiles, *Lu. i.* and which enlighteneth every Man that cometh into the World. *Jo. i.*

23. Fast.

24. St. Matthias, Apostle. Chosen by the Lord to take the Place of the Ministry and Apostleship of Judas the Traitor. *Acts i.*

N. B. In Leap Year, 24. Fast. 25. St. Matthias.

MARCH 19. St. Joseph, the Spouse of the Blessed Virgin Mary, and the reputed Father of our Lord Jesus Christ.

25. Annunciation, or Lady Day: In Memory of the Mystery of the Incarnation of God the Son, He who was God was made flesh.

It

IMMOVEABLE HOLY DAYS.

It is so called, because the Angel sent by God, announced or declared to the Blessed Virgin Mary. Behold Thou shalt conceive in thy Womb, a Son, the Son of the Most High. And he was conceived by the H. Ghost. Lu. ii. Mat. i.

APRIL 23. St. George, Martyr: the chief Patron of England.

MAY 1. St. Philip and St. James the Son of Alphaeus, called the Less. Apost.

3. The Invention or Finding of the Holy Cross, on which our blessed Saviour was crucified; by St. Helen, after it had lain hidden under Ground 180 Years.

JUNE 29. Fast.

24. The Nativity or Birth of St. John the Baptist. So called because he baptized Jesus in Jordan, and those from Jerusalem, Judea, &c. He is also called the Precursor or Forerunner of the Lord; according to that of the Angel, He shall go before Him (preaching and baptizing) to prepare unto the Lord a perfect People. Lu. i. And the Day of his Birth is kept Holy: for as much as 'twas said. And many shall rejoice in his Nativity. Ibid.

28. Fast.

29. St. Peter and St. Paul, Apostles. The first the Prince or Chief of the Apostles; and the latter the Doctor of the Gentiles. They were both martyred at Rome, on the same day.

JULY 24. Fast.

25. St. James Apost. the son of Zebedee, otherwise called the Great.

26. St. Anne, the Mother of the Blessed Virgin Mary.

AUGUST 9. Fast.

10. St. Lawrence, Martyr.

14. Fast.

15. The Assumption, or Taking up of the Blessed Virgin Mary into Heaven.

23. Fast.

24. Saint Bartholomew, Apostle.

SEPTEMBER 7. Fast.

8. The Nativity or Birth of the Blessed Virgin Mary.

20. Fast.

21. St. Matthew, Apostle.

29. Michaelmas-Day. In Honour of Saint Michael, Archangel, the Great Prince, Dan. xii. the Guardian Angel and Protector of the Jews in the Old Law, C. x. and now of the Church of Christ, who will defend the same against Antichrist. It is called Michaelmas from the Mass said in Honour of Him, and of all the Holy Angles.

OCTOBER 27. Fast.

28. St. Simon and St. Jude, otherwise called Thaddeus, Apost.

31. Fast.

NOVEMBER 1. All Saints or All Hallows. In Memory and Honour of all the Saints.

29. Fast.

30. St. Andrew, Apost.

DECEMBER 8. The Conception of the B. Virgin Mary.

20. Fast.

MOVEABLE HOLY DAYS.

- | | |
|-----------------------------|---------------------------------|
| 20. Fast. | for first Martyr after Christ's |
| 21. St. Thomas, Apost. | Ascension into Heaven. |
| 24. Fast. | 27. St. John, Apostle |
| 25. Christmas-Day, so cal- | and Evangelist. |
| led from the Mass celebrat- | 28. The Holy Innocents, or |
| ed on that Day, in Memory | Children slain by Herod's |
| and Honour of the Birth of | Orders, when he sought to |
| our Saviour Jesus Christ at | destroy the Child, Christ. |
| Bethlehem, who was born of | 29. St. Thomas, Archbi- |
| the Virgin Mary. | shop of Canterbury, and |
| 26. St. Stephen, the Proto | Martyr. |

MOVEABLE HOLY DAYS.

E ASTER Sunday, Monday,	Whitsunday, Monday, and
and Tuesday.	Tuesday.
The Ascension of our Lord.	CORPUS CHRISTI Day.

FASTING DAYS.

T HE Days in Lent, be-	The Eves or Vigils of the
ginning from Ash-Wednesday,	Holy Days, noted in the
except Sundays.	Calendar.
The Ember-days, at the	All Fridays: Except be-
Four Seasons of the Year,	tween Easter and Whitsun-
viz. the Wednesday, Friday,	day, and from Christmas-day
and Saturday, in the first	till after the Octave of the
Week of Lent; in Whitsun-	Epiphany, and those on which
week; in the third Week of	a Holy Day falls; out of
September; and in the third	Lent and not upon an Em-
Week of Advent.	ber-day.

DAYS of ABSTINENCE from FLESH only.

T HE Sundays in Lent.	All Saturdays out of Lent,
The Rogation Days; Mon-	except those on which an
day, Tuesday, and Wednesday	Eve or an Ember-day fall.
before Ascension day.	If Christmas-day fall on
St. Mark, April 25, unless	Friday or Saturday, it is not
it falls in Easter-Week.	kept with Abstinence from
The Fridays above ex-	Flesh.
cepted from Fasting.	

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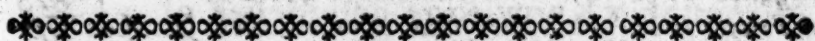
See the ALPHABETICAL TABLE &c. at the END.

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INTRODUCTORY



INTRODUCTORY INSTRUCTIONS.



God and Religion.

 **T**HAT there is a *Supreme Being*, who exists of Himself, hath made, and doth govern all things; and upon whom we depend, and who is able to help and relieve us: *Sense and Reason, Faith and Religion* dictate to every *Rational Being*. Every one may read the Great Creator of the World and his infinite Perfections, in the Variety and Beauty of his Works. They all proclaim to Man, *Know you that the Lord, He is God, it is He that hath made us and not we ourselves, we are his people*; Psalm xcix. ver. 3. Hence, *Sense and Reason* oblige him to conclude, seeing that all these things are above the Power of Man to effect, they must be the Work of a Supreme and All-powerful Being and Maker. The Belief of this, is handed to him in his Creed, as the Ground-work of his Belief of every other revealed Truth. And *Religion* tells him, that it would be vain to erect Temples, to pay any reverential Acts, unless there were a *Supreme Being* to whom all these Applications were justly due; and with re-
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spect to *Adoration*, we should dishonour our own Nature, unless there were some One Super-excellent and Great Eminence, in the Object we *Adore* and *Worship*. Lastly, each one's *Conscience* will testify to Him, from the feeling comfort of Virtuous Actions and the Remorse of Evil, that there is a *Supreme Lord* that searcheth the Hearts of Men, rewardeth the Good and punisheth the Bad.

From this Knowledge and Belief of a God, *Religion* or the *Worship* of Him results necessarily; and, it may be said comparatively to be an Intercourse and Commerce between God and Man. God makes Himself known to Man, and Man in consequence glorifies God. *His eternal Power and Divinity*, his infinite Wisdom, Goodness, and other Perfections *being understood* by Man, *from the Creation and by the things that are made*. Rom. i. 20. It becomes an indispensable Duty of Man to Worship his *Creator* and *Supreme Lord*. For, Man knowing God to be infinitely Perfect, he cannot but Admire, Glorify, Praise, and Love Him; and, as *He* is the *Sovereign* and *Independent Lord* on whom all things depend, This, calls to Man for the interior Submission of his Soul and the exterior Homage of his Body: and seeing that He is infinitely Good, Liberal, Compassionate, Merciful, Able and Willing to relieve our Wants, and bestow his Favours upon us; This again, induces Man to address himself to the *Supreme Being* (God) by humble Prayer and the Exercise of the Duties we call *Religion*; the principal Acts of which, are *Adoration, Sacrifice, Praise, Thanksgiving, Prayer, Supplication, &c.*

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The Ground-work then of *Religion*, is a true and right Knowledge of God, a just and strong Conception of his infinite Perfections: without this, *Religion* will be as a Body without a Soul.

But it may be apprehended, that Many are deficient in this respect; and it may be said, in some degree: *They adore that which they know not.* John iv. 22. They have been told that there is a *God* who made Them, Heaven and Earth and all Things therein; that He is Wonderful in all his Works; Terrible in his Judgments, punishing the Wicked with Everlasting Torments, &c. Hence, they behold Him as a *Severe Being*; they conceive a Dread of Him, and serve Him only through a servile Fear and with Reluctance.

Such an Idea of God is, often, rather a blind Deference to public Authority, than a strong, just, and lively Sense and Conviction of his infinite *Majesty* and Perfections. It is no way consonant to them, the Contemplation of which should excite in the Soul Sentiments of Love and Affection; to *think of the Lord in goodness.* Wisd. i. to consider Him as the *Father of mercies and the God of all consolation*; 2 Cor. i. 3. whose very Nature is Goodness, Clemency and Mercy; whose Thoughts in our regard are of *peace and not of affliction.* Jer. xxix. And these Sentiments should actuate us to Serve Him also through Love and Affection. If He threatens or even strikes, He doth it not as an implacable Enemy, nor is it possible that He can delight in our Destruction; for He desires not the Death even of the most Wicked. Ezech. xxxiii. He threatens and strikes only such, that flee from

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Him,

4 *The Adoration and Worship of God.*

Him, for He is infinitely Good to those who approach Him; and when we prove Undutiful; He chastises, only because He loves us, and seeks to Reclaim us to Himself. *I rebuke and chastise those whom I love.* Apoc. iii. 19.

Nevertheless! we must stand in such Awe of Him as to fear to Offend Him; for to Him doth it appertain to inflict Punishment or bestow Rewards. Our Being, Life, Joy, and Happiness, all depend on Him. If we truly and sincerely love Him, we shall be careful not to offend Him; *but, fear is not in Charity: perfect Charity (Love) casteth out fear*; 1 Jo. iv. 18. of temporal Losses, Torments or Death; a *perplexing fear* from a Mistrust or Despair of God's Mercy; and a *Servile Fear* of the Punishment of Sin, more than the Offence of God; though not the *Salutary Fear* of God's Judgments—nor that *Fear and Trembling*, with which we are to work out our Salvation. Philip. ii. 12. Seeing that *Salvation* is an Affair Big with the greatest Consequence, Difficulties without number, Evident Dangers and an Uncertain Success. As Parents are more desirous to be Loved than Feared by their Children; and Princes by their Subjects; and Masters by their Servants; and all Good Men in general; so, we cannot but Conclude that God takes more Delight in our Love than in our Fear of Him. To think otherwise of God is offering an Injury to Him and His Divine Attributes of *Love, Goodness and Mercy.*

The Adoration and Worship of God.

WE Adore and Worship God, and Honour his Divine Attributes of Power, Wisdom, Goodness, Love, Justice and Mercy, by the
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Exercise of three principal Virtues, viz. *Faith*, *Hope*, and *Charity*, and by the Virtue of *Religion*.

For, to Honour a Person! we must, 1st, Entertain a high Esteem of his Merit; 2dly, We must put a great Trust and Confidence in him; 3dly, We must Love Him; 4thly, We must give outward Marks of these Sentiments by due Reverence, Respect and Service.

Now! *Faith* gives us a sublime Knowledge of his *Divine Majesty* and his Attributes, particularly of his infinite Power, Wisdom and Truth. By this we are induced to Believe Him and every Thing He hath at any time Revealed or made known to Man, because, as He is infinitely *Powerful* He is able to do all Things; as He is infinitely *Wise* He knoweth all Things, and cannot be Deceived; and as He is infinitely *Good* He cannot Deceive us. *Hope* Excites in us a lively Expectation of Everlasting Happiness with God, after this Life. This, is grounded on the Power of God, His Goodness and Promises, and on the Merits of the Sufferings and Death of our Redeemer *Jesus Christ*. This then, induces us to place a firm and entire Confidence in God, of that Happiness and the Means whereby to attain it; and it settles us Firm and Unshaken amidst the many Adversities and Temptations which the Flesh, the World, and the Devil stir up to discourage and impede us in our Way to Heaven.

Charity Excites in us a Love of God above all Things, and induces us to pay Him that Tribute with our whole Heart, with our whole Soul, with all our Mind, and with all our Strength. It maintains us in the happy Disposition to prefer his Will and Pleasure above

6 *The Adoration and Worship of God.*

every Thing, and to be willing to Lose and Suffer whatever, rather than offend Him. It induces us also, through the Love we bear Him, to love every one as we do ourselves, to wish and endeavour to procure every one, the same Good, as to Soul and Body, we do ourselves, and to Refrain from doing wrong to any one.

As these Virtues, their Objects, Motives and Effects, are above the Reach of our Understanding, not Attainable by the mere Strength of our Reason, and surpass the Weakness of our corrupt Nature, they are called *Supernatural*; and, *Divine*, because their immediate Object is God and his Divine Attributes, and, because They are the Free Gift of the Most High, *who according to his great mercy hath regenerated us unto a lively hope, that our faith and hope might be in God.* 1 Pet. i. 3—21. And the charity (love of God) is poured forth into our hearts by the Holy Ghost who is given to us, Rom. v. 5 in Baptism.

Thus by *Faith* we Honour the Infinite Power and Wisdom of God; we Adore him as the Sovereign Truth, and we pay due Submission and Obedience to his Infallible Veracity: *in whom though you see Him not, you believe,* 1 Pet. i. 8. By *Hope*, we Honour and Adore God, in his Infinite Power, Justice and Mercy: And by *Charity*, in his Goodness, Love, &c. in a word God Himself alone, and, above all. Lastly the Virtue of *Religion*, induces us to pay God the Worship of *Latria* (or the highest kind of Worship) Due to Him alone; It moreover makes us to be Devout and Fervent in his Service; and, to Respect duly every Thing that is Consecrated, or, appertains to his Worship and Service. It is the First and Principal of the Moral Virtues,
or

The First and Greatest Commandment. 7

or Those, that relate to our Practice towards God, and to each other; as it may be Virtuous or Criminal; Good or Bad: to do the one and to avoid the other.

The aforesaid three Divine Virtues, as they are the Ground-work of *Religion*, they must also accompany every Act thereof. They will greatly animate us, if, when we Pray, Fast, give Alms or practise any other Christian Duty Spiritual or Corporal; we firmly Believe and seriously Reflect on the Great, Almighty, and Good God, we mean to Honour and Serve; have a full Confidence that He will enable us to do it by his Grace; and Give us his promised Reward of *glory, honour and peace to every man that worketh good*; Rom. ii. 8. and if we, thereby, are desirous to give Him the utmost Testimony of our Love of Him. This will be to serve God in *spirit and truth*.

THE FIRST AND GREATEST
COMMANDMENT IS, *Thou shalt love the Lord thy God with thy whole Heart, with thy whole Soul, with all thy Mind, and with all thy Strength.* Matt. xxii. Lu. x. 27.

IT is an indispensable Duty incumbent on every *Rational Creature* to offer to God the *inward Sacrifice* of the Heart and Soul; that is to love God sovereignly.

This Obligation is grounded 1st, on this, that God made *Rational Creatures*, only, to be Honoured and Glorified by them: And, This they are able to do, only by a free Motion of their Will, consequently of their Love. 2^{dly},

8 *The First and Greatest Commandment.*

It is just that every Thing should maintain its proper Order, and the Rational Creature submit to his *Creator*. This he does, only when he willeth without Restriction all that God willeth; and, we are in this Disposition, only when we Love God above all Things. 3dly, It is just to Acquit ourselves of what we Owe. Now! we have nothing, but what we received from God, we Owe all, even our very Selves to Him; we cannot Give ourselves to God, otherwise than by loving Him. It is the first Sacrifice we owe Him; by this *Sacrifice* we offer Him, all that we Are and Have; and we return Him Thanks. 4thly, As we are subject to Offend God, we incessantly have need of his Mercy; we must Appease his Justice. Now! This we can do only by *Love*; it is by ceasing to Love Him, that we Offend Him, and we Appease Him when Offended, and are again received into His Favour, by Love. 5thly, We incessantly need his Help and Benefits, and it is only by Attaching ourselves to Him by Love, that we can Render ourselves Deserving of them.

From all this, Results the Necessity of *Inward Sacrifice*, in order to the Ends above mentioned.

In this *Inward Sacrifice* there is also made a *Destruction or Change*; because, since
 * See page 11. the Loss of *Original Justice* *; the continual Revolt of our Passions and Concupiscence, causeth that we cannot offer to God, the *Sacrifice* of our *Love*, unless we Destroy (as much as in us lies, assisted by the Grace of God) this *Concupiscence*, or Strong Inclination which we have to Love only ourselves, that operates incessantly within us, to produce
 Sin,

Sin, which Separates us from God, and Renders us liable to Eternal Death, or, the Torments of Hell. In a word, Unless we Die to ourselves, by Subduing our Corrupt Inclinations; and Endeavour to Destroy in us, every Thing that opposeth the Will of God. This *Death*, This *Spiritual Destruction*, makes our *Love of God* a true *Sacrifice*.

And, we are obliged to offer to God, this *Inward Sacrifice* of our *Love*, at all Times and in all Places, seeing that there is no Time or Place, in which we are not Obligated to Love God; Attach ourselves to Him; act for Him; do his Will; submit ourselves to his Providence; and use all possible Violence to ourselves, in order to accomplish these great Duties: but as it is not possible for us, to raise up ourselves incessantly to God by Acts of Love (neither is *This* commanded us); it therefore sufficeth to make these Explicit *Acts* from time to time, particularly every Morning and Night, and yet in a more particular Manner, at the holy *Sacrifice* of the *Mass*, which is the *Sacrifice* of the *Love of God* made *Man*, and *Dying* for us; thereby to excite ourselves to Love God, and to Worship Him *in Spirit and Truth*.

This essential Duty and Obligation of Loving God, resides in the Bottom of Man's Heart and arises instantly and necessarily, from the Knowledge and Belief of his Creator and Supreme Lord: He is Born to Love as he is to Adore; for, if he is to Adore God, because His Majesty is Infinite; he ought to Love Him, because his Goodness is without bounds. Hence, to Love and to Adore, constitute the whole Duty of a Christian. He must Daily nourish this Di-
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10 *The First and Greatest Commandment.*

vine Virtue, by a serious Consideration of the infinite Perfections of God; and by frequent Protestations or Acts of it. His Heart must be wholly Possessed by God, in such sort, that, as there is not any one Moment of his Life, in which, he does not Experience the Effects of God's Love and Goodness towards him, so, there ought not to be any one Moment, in which he doth not Love Him; so as to be ready and willing to Lose his Goods and even Life itself, rather than to offend God.

He must also subject his Soul with its Powers to God, his Will to the Will of God; and his inordinate Passions and Desires to Reason and Religion, thereby to make a Sacrifice of his Liberty to God.

He must captivate his Understanding and Reason to God by a firm Belief of his Divine Truths; he must make it his Principal Study to know God, yet more and more; often Think on Him and Raise up his Mind and Heart to Him; Meditate his Divine Truths and as much as possible Walk in the Presence and Keep himself in the Company of God.

His whole Life, Talents, Goods, &c. must be employed in the Service of God, his Supreme Lord and Master, with Zeal, Fervour, and the utmost Perfection, and with an upright Intention to Please and Glorify God in whatever he does.

Thus, we shall fulfil this First and Greatest Commandment; we shall tend to God with our whole Heart, Soul, Mind and Strength; our Thoughts, Words and Actions will have their due Perfection; and by uniting the whole Tenor of our Life, Actions, and Sufferings, with the

the Life, Actions and Sufferings of *Jesus Christ*, they will become *spiritual sacrifices*, acceptable to God. 1 Pet. ii. We shall be led by the spirit of God, be the sons of God, Rom. viii. ; be made conformable to the Image of his Son ; live unto God in *Jesus Christ*, Rom. v. ; and be enabled to say, *I live, now not I, but Christ liveth in me.* Gal. ii.

Baptism.

OUR First Parents, by their Disobedience to God, lost that *Original Justice* * in which God had created them: And through them, That Loss, is Entailed on their Posterity: Therefore called *Original Sin*. Hence! by our Nature we are born in that Sin, *Children of the wrath of God*. Eph. ii. 3. ; obnoxious to the Miseries of this Life and to the Everlasting Miseries of the Next; Both, the Dire Consequence of Original Disobedience. But God hath ordained us to be Regenerated, that is, to be Born anew by Baptism: *He gave power to men, to become the sons* (adoptive) *of God*; Jo. i. 13. ; and Heirs of *the kingdom of Heaven* (by Faith and a new spiritual Birth) *not of Blood* and by the Desires of the Flesh, *not by the Will of Men* nor by Human Generation, as the Children of our First or Natural Parents, *but of God* by his special Favour, Faith and his Divine Grace: so that putting off the Old Man, and putting on the New. Col. iii. 9. we are endued with new Faculties, Dispositions and Capacity of Soul,

accord-

* The Law written in the heart of man, teaching him his whole Duty to God; with a perfect strength and abilities to perform all that was required of him, and by that, a possibility to have lived without Sinning; in a word, a perfect Light to Direct him and a perfect Strength to enable him to Persevere,

according to God in justice and holiness of truth. Eph. iv. 22. 24. *Heirs of God and joint heirs with Christ.* Rom. viii. 17. Members of his Church, his mystical Body, and of the Number of his Chosen People.

Previously to these Effects of God's pure Goodness and Mercy towards us, there passes between God and us a Contract and an Alliance; in Consequence of which, God withdraws us from the Slavery of the Devil, from Sin and from the eternal Penalty we thereby incurred; He Ranks us in the Number of his Beloved Children; He gives us a Right to call Him Our Father, and to partake his Eternal Happiness in Heaven.

This God does, on his side, and He never recalls his Graces unless we first fail to fulfil what we have most solemnly Promised. Every Christian then, should frequently Consider, What in so solemn a Manner; He (upon so valuable Considerations) did then Undertake, Promise and Vow to God; and diligently strive to perform it: for, by breaking his Part of the Covenant and Stipulation then made; by a Violation of his Baptismal Vows; He certainly forfeits his Right to those inestimable Benefits, which God had otherwise Engaged Himself to bestow. *For if we sin willingly* after having the Knowledge of Truth (after the solemn Profession of our Faith in Baptism) *we trample under foot the Son of God, we profane the blood of the Covenant* and we offer *an affront to the spirit of grace*; Heb. x.; and incurring so deep a Guilt we must expect to incur (without a true and sincere Repentance) condign Punishment.

Now!

Now! we solemnly Engaged at *Baptism*, to Die to Sin, to Lead a new Life, to follow *Jesus Christ* and to Attach ourselves to his Doctrine; and to this Purpose, We Renounced the *Devil*; his *Pomps* and his *Works*.

By the *Pomps of the Devil*, is meant all the outward Eclat, vain Shew, Ambition, Display, Luxury and Extravagance in Dress, Temporal Goods, &c. in a word, every Thing that flatters *the Concupiscence of the Flesh, and the Concupiscence of the Eyes, and the Pride of Life*; 1 Jo. ii. 16. by a false Appearance of Grandeur.

They are called the *Pomps of the Devil*, because he suggests these Vanities to Men, and excites us to pursue them.

By the *Works of the Devil*, is meant every Kind of Sin, because he can do nothing else than Sin, and he incessantly Tempts us to Commit it.

As these Promises were made by our Godfather and Godmother in our Name, at a time we were not of sufficient Age to make them ourselves, and to know their Obligation; we ought, when grown up, to Renew and Ratify them; and to do the same frequently during Life, with the like Dispositions and Sentiments, as if we were actually Receiving Baptism.

The Maxims taught by Jesus Christ, in opposition to the World and the Flesh, necessary to be practised, to acquire Christian Perfection.

IF any man, saith Jesus Christ, will Come after me let him Deny himself, and take up his Cross and Follow me. Mat. xvi. 24. If any man come to me, and Hate not his own life, he cannot be my Disciple. John xii. The kingdom of Heaven suffereth

14 *Maxims taught by Jesus Christ, &c.*

fereth violence, and the Violent bear it away.
Mat. xi. *Every one that doth not renounce, all that he possesseth, cannot be my Disciple.* Luke xiv. *Blessed are the Poor in spirit; the Meek; they that Mourn; they that Hunger and Thirst after justice; the Merciful; the Clean of heart; the Peace-makers; They that suffer Persecution for justice's sake, for theirs is the kingdom of Heaven.* Mat. v.

The Practice of these Gospel-Truths is coincident with the Daily Occurrences in Life; for Every Day has its Pains and Sorrows. *We take up our Cross*; by a patient Bearing of the Crosses, Troubles, Afflictions of Mind and Body; by enduring Heat, Cold, Hunger, Thirst, and the Hardship of Labour, &c. with Submission to the Will of God and his unerring Providence, who Orders all Things for the best; and *all things work together unto good, to them that love God.* Rom. viii. 28. *We Deny ourselves*; when we Refuse ourselves, certain Gratifications, which our Depraved Nature is Desirous of Enjoying; and religiously Check an over-earnest Desire to Pleasure ourselves in the Poms and Vanities of the World. *We use violence to ourselves*; in Fighting against the corrupt Inclinations of Nature, in order to surmount the Obstacles we meet with in our way to Salvation, in the Performance of Christian Duties; and in the Practice of Virtue. *We hate ourselves*; by making a continual War against Self-love, the Origin or Root of all Evils, and by a continual Endeavour to Subject our unruly Passions, and inordinate Desires to Reason and to the Rules of the Gospel. *We become Poor in spirit*; by taking off our Affection and Attachment to Riches, Honours, Pleasures and the Things of this World.

World. We become *Meek* ; by a patient Suffering of Injuries and Affronts, and by Overcoming in the Spirit of Humility ; Evil with Good. *We hunger and thirst after justice* ; by our earnest Desires and Endeavours, to Advance daily in Virtue, by an exact Performance of our Duties to God, and by endeavouring to Promote the same in others, by Counsel, good Example, &c. We *Mourn* ; when with a Contrite and Humbled Heart we Bewail our own Sins, and Ingratitude to God and the Sins of our Neighbour, and Grieve to behold God so much Offended, and so little Known and Served by the Generality of Mankind.

We are merciful ; by Freely and from our Heart Forgiving every one that injures us ; by Relieving every Neighbour in Want, according to our Ability ; by the Exercise of the Spiritual and Corporal Works of Mercy.

We are peaceful ; by giving no Offence to any ; and by endeavouring to Reconcile such as are at Variance.

We are clean of heart ; by keeping our Minds clean from impure Thoughts and Desires ; and our Bodies from all Defilement of the Flesh, presenting them *a living sacrifice, holy and pleasing to God*, Rom. xii. serving him with a chaste Body and a clean Heart.

We suffer persecution for justice sake : by our firm and steady Attachment to the Service of God, maintaining our *Faith and Religion*, 'spite of the Insults, Jeers, &c. of the World, its Interest or Respect, as Valiant Champions of *Jesus Christ* ; who have Engaged under Him to Fight not only against Flesh and Blood, our corrupt Nature and inordinate Passions, but more-

over

over against the Principalities and Powers of this World; being ever ready to forfeit Temporal Goods and Advantages rather than our *Faith* and *Religion*, and to Seal the same with Life and Blood, as did the Apostles and Martyrs. For *all that will live godly in Jesus Christ shall suffer persecution.* 2 Tim. iii. 12.

These last Virtues are called *Beatitudes*; because our Blessed Redeemer taught them, and prefixed to each a Declaration of Blessedness. The Practice of the above *Gospel-Maxims* and *Beatitudes* leads to *Christian Perfection*, and is the *Narrow Gate* and the *Strait Way*, Matt. vii. through which our Blessed Redeemer tells us, that we must *strive* to enter into the Kingdom of Heaven, Luke xiii. and, by this word *strive*, He would teach us, that *Diligence* and *Constancy*, a *firm Resolution*, and the most *earnest Endeavours* are absolutely necessary. *But in all these things we overcome* by the Grace of our Blessed Redeemer, *who hath loved us*, Rom. viii. *and helps us*, 1. Cor. xv. 10. so that not we, of ourselves, gain the Victory, but the Grace of God with us; and we can do *all things through Christ who strengtheneth us.* Philip iv. 13.

Prayer.

PRAYER is the *Raising up of the Mind and Heart*, (or, *the Soul*) to God, from whom cometh every *Good and Perfect Gift*. James i. It is a principal Act of *Religion*. By it, we Acknowledge Our entire Dependance on God, for all Things necessary for Soul and Body; and, that of ourselves we are Nothing, can do Nothing.

God

God does not need our Service, yet He will have us to ask all Things of Him, because He is our Supreme Lord, and, because He Loves us, and is ever Ready and Willing to Grant our Lawful Petitions. *Ask and it shall be given to you.* Matt. vii.

The Efficacy of Prayer is Infallible, if we put no Obstacle to it; because, it is Founded on the Power and Goodness of God, his Promise and Fidelity. *Amen, Amen, I say to you, if you ask the Father any thing in my name, He will give it you.* John xvi. 23. Now, we ask in the Name of Christ when we Petition through his Merits (as our Redeemer, and the Chief Mediator between God and us) for those Things only, that conduce to the Glory of God and the Good of our Soul.

The necessary Dispositions to Prayer, are Gratitude, Love, Joy, Hope, and Confidence in God, a Sense of our Dependance on Him, a Sorrow and Hatred of Sin, Humility, Love of Virtue, and Benevolence to every Neighbour; and these Dispositions should be Warm and Active within us, and grounded on Faith. To perform this Duty in a due Manner; our strictest Care is requisite, as to our Interior and Exterior Deportment: To be penetrated with a strong Belief and Sense of the particular Presence of God, at that Time; and, of his Power and Will to Grant our Petitions, if we Ask as we ought; For Christ saith, *All Things whatsoever you shall ask in Prayer; Believe that you shall receive and they shall come unto you.* Mark xi. 24. We must therefore, always Ask in his Name (as above) and Unite our Prayers to His; Who when on Earth, offered up *Prayers and Supplications*

18 *The Exercise of Faith, Hope, and Charity.*

tions unto his Eternal Father, and is *always Living to make Intercession for us.* Heb. v. 7. 25. Hence, the Church concludes her Prayers, with *Through Jesus Christ our Lord, &c.*

The Exercise of Faith, Hope, and Charity.

WITH respect to the Obligation of forming explicit Acts of the above *Virtues*, as laid down by our Betters: I have given in the Course of this Work, short Forms of them. True! *with the Mouth Confession is made unto Salvation.* Rom. x. yet I must beg leave to observe that Many lay too much Stress upon those Forms, and that of *Contrition* or Sorrow for Sin; and flatter themselves that they are truly Sorry, have a Firm Faith, a Strong Hope and an Ardent Charity or Love of God, by the mere Recital of such Forms: Whereas the main Business and Ground-work, is the Motion and Affection of the Mind and Heart. For *with the Heart we believe unto Justice.* Ibid. If the Sentiments of those *Virtues* be well impressed on the Mind and Heart; Words will not be wanting to express them; and though they should, God will understand us: but unless the Heart actuate, outward Words will avail little.

These Acts, are sufficiently made in our most common Prayers, but the Defect in Many, is the Want of due Attention to the Meaning of them; and This, in Children, because Parents do not take due Care to explain them to their Children. For, what else is the *Sign of the Cross*, but an explicit Act and Profession of our Belief of the Principal Mysteries, viz. the *Unity and Trinity* of God, the *Incarnation, Passion and Death* of our Lord and Saviour; in whom we Believe,
place

place our Hope, and consequently, we Love. The same may be said, yet more, as to the *Creed*, and the Conclusion of almost every Prayer, *Through our Lord Jesus Christ thy Son, who with Thee and the Holy Ghost, Liveth and Reigneth one God, &c.* And again! how is it possible to recite the Lord's Prayer, if the Meaning of each Part and Petition be properly attended to, without being excited to the strongest Acts of *Faith, Hope, Love* of God and our Neighbour; Conformity to the Will of God; Sorrow for Sin, &c. in a Word, Prayer is *the Raising up of the Mind and Heart to God*; and not a mere Recital of Words. *This People honoureth me with their Lips: But their Heart is far from me.* Mat. xv. 8.

Distractions in the Time of Prayer.

WE are surrounded with alluring Scenes and Objects, which strongly Solicit our Attention and Engage our Passions. These, if we are not Watchful, will pursue us to the Closet and Church, to check our Mind in its Ascent to the Almighty in the Time of Prayer. However; in these Circumstances, 'tis encouraging to reflect that God remembers, that we are Dust, knows our Frailty, and will accept us, notwithstanding our Infirmities and Imperfections, which we wish and endeavour to remove from us.

Distractions are wandering Thoughts and Imaginations, that strive to divert our Attention from the Divine Majesty, when we are Addressing him, by Prayer; they proceed from a variety of Causes, as the Want of a due Preparation and an upright Intention, Slothfulness, too much Anxiety about worldly Concerns, &c. mostly

from the Devil, always busy, and more at that Time to preclude our respectful Attendance on the Almighty. Wherefore, *before Prayer, prepare thy Soul, and be not as a Man that tempteth God.* Ecclef. xviii. If we do not wilfully entertain Distractions, when perceived by us, but we then use our Endeavours to remove them; they will not be imputed to us, as Sinful, but rather become the Means of Merit, and the more so, the more importuning and perplexing they are. *Blessed is the Man that suffers Temptation.* Ja. i. 12. We have only to make a good use of our Free Thoughts, by turning them towards God, without disquieting ourselves, about those that are involuntary.

Whenever such Foreign Thoughts arise leave off a while your Prayers for *the* present, and with a profound Humility, Sense of your Weakness, and earnest Desire of doing better, Cry to God: *Incline to my Aid O God! O Lord! make haste to help me.* Psal. lxi. *Teach me O Lord! and enable me to pray as I ought.* Lu. xi. Act in the same manner; whenever you feel a Disrelish for Prayer or any other Christian Duty. God permits all this, to try our Fidelity and Love: And, though He then seems to forget and forsake us; yet, is he by, and with us. Animate then yourself by the thought of his Presence, Goodness, Power and Mercy; and of your Blessed Redeemer in the Garden, *who being in an agony prayed the longer.* Lu. xxii. 43. And when on the Cross, seemingly forsaken by his Eternal Father, cried out, *My God! My God! why hast thou forsaken me?* Mat. xxvi. 47. With him in these two different Passages of his Passion, resume and continue your Prayers. But, by
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no means desist wholly or lay by your Prayers, at such Times ; lest the Enemy exult that he has prevailed over you. Psal. xii. Prayer on such occasions, becomes truly a Sacrifice, most acceptable to God, because thereby, we shew our disinterested Love of him ; that we serve him, purely for his own Sake ; that we renounce our own Satisfaction and seek only to Please him by doing our Duty, conformably to his Will and Pleasure. *This is True Devotion.*

The SACRAMENTS

ARE those *Fountains* of our Blessed Redeemer, from which, we are to *Draw Waters with Joy*. These *Waters* are the *Graces*, which *Jesus Christ* hath included in them ; *Salutary Waters*, which Cleanse and Purify our Souls ; and, which produce in them true *Justice* unto Eternal Life. They contain Nothing less than the Infinite Merits of the Passion and Death of *Jesus Christ*, of his Blood by which he has Redeemed us ; and, They are the Channels that convey those Graces into our Souls. The *Sacraments* are certain Sensible or Outward and Visible Signs, instituted by our Lord Jesus Christ, and Ordained by him, to be used in his Church, in order to Sanctify us, viz. *Baptism ; Confirmation ; The Holy Eucharist ; Penance ; Extreme Unction ; Holy Orders ; Matrimony.*

They are said to be *Signs* : Because they make known to us, an *Invisible Grace*, which they cause in our Souls. *Sensible* ; because, they are perceived by our Senses. We See what is Outwardly performed, and hear the Words pronounced, by the Minister of them. Thus the

Water which we See poured upon the Person that is Baptised, and the Words *I Baptise* (Wash or Cleanse) *Thee*, which we hear; signify to us the Inward and Sacred Effect (which is then produced in the Soul of the Person) of cleansing and effectually purifying the Soul, from the Guilt and Stain of Original Sin; and of every other Sin the Person may then be Guilty of. This Effect is called the *Invisible Grace*. *Grace*, because it is a Free Gift of the *Divine Mercy and Goodness*, Invisible, because it is not Outwardly perceived by us. By that *Grace* the Soul is purified through the Merits of the *Passion, Death and Blood* of Jesus Christ, which are then conveyed by the Sacrament and applied to the Soul; correspondent with the Outward Signs. And so of the other *Sacraments*. These Outward Signs or *Elements and Words* used at the Time, are called the *Matter and Form*.

They are *Sacred*, because they were Instituted and Ordained by Jesus Christ, who alone, because *He is God*, hath Power to annex to such Outward Signs, the Power and Efficacy of causing such Effects; and, because these Effects sanctify or render Those, who receive the Sacraments with due Dispositions; Holy, Just and Pleasing to God, whose Divine Spirit then dwells in their Hearts, and they become thereby, truly his Children and Friends; whereas before, They were by Sin, Enemies of God. Hence! this Effect is called *Justification*.

The Sacraments of *Baptism* and *Penance* have this peculiar Effect, viz. of Restoring Grace, when lost by Original or Actual Sin; and they qualify us to receive the other Sacraments, which, because they render those who worthily receive

recieve them more *Just*, Holy and Pleasing to God, as they are yet more endued with his Grace and Divine Spirit of Love, These other Sacraments are therefore said to increase Grace. *Baptism* and *Penance* are sometimes called, the Sacraments of the Dead; because they raise the Soul from the Death of Sin to the Life of Grace: and, the other Sacraments, because They Co-operate to Maintain, Increase and Invigorate that Life of Grace; they are sometimes called the Sacraments of the Living.

The *Necessity* of the *Sacraments*, ariseth from the continual Need we have of the Grace of God to Love and Serve Him. For of himself Man is confessedly unequal to his Duty *without me*, Saith Christ, *you can do Nothing*. Jo. xv. 5. And *He*, in condescendance to our Nature as composed of Soul and Body; and, to the Weakness of our Understanding; hath annexed his Grace to the *Sacraments*, and Ordained them to be administered under material Elements; whereby we are helped to Understand the Meaning and Effects of them.

And, because the Significancy and Power of them is not Grounded in the Nature of the Elements, but on the Divine Institution; and, as their Effects are not Discernible; and, are above the Level of our Understanding, They are therefore called *Mysteries*.

And, as of ourselves, We are not able to Dispose ourselves to receive our *Justification* by the Sacraments; we need to be Excited and Aided thereto, by an *Inward Motion* of the Divine Spirit and Grace of God. For, *it is God that Worketh in us both to Will and to Accomplish*. Philip. ii. 13. This *Inward Motion*, Worketh in us a Remorse of

Conscience, Sentiments of Fear, Holy Thoughts and Desires, sets before us the Filth and Baseness of Sin, and the Beauty of Virtue; a Desire of Abandoning the one and Embracing the other. Hence, there are Six Dispositions requisite to our Justification.

The First is to *Believe in God*. This, is the Groundwork. For, *without Faith it is impossible to please God. He that cometh to God, must Believe that he is, and is a Rewarder of them that diligently Seek Him.* Heb. xi. 6. This, Imports a Threefold Meaning, viz. To Believe that there is a God. 2. To Believe every Thing He has at any Time Revealed and Promised to Men. 3. To place all our Hope and Confidence in Him, and to Love and Seek Him as our Chief Good. And, the same is to be Understood when we say *I Believe in Jesus Christ, I Believe in the Holy Ghost*, because Each of these Three Divine Persons, The *Father*, The *Son*, and The *Holy Ghost* is God, and all *Three* but *One* and the same God. This is called the Mystery of the *Unity and Trinity* of God, and must be explicitly Believed.

Also, that God the *Son*, the Second Person, was *Incarnate*, or took upon him Human Nature, by the *Holy Ghost*, of the *Virgin Mary*, and was made *Man*. This is the Mystery of the *Incarnation*. And, that He as *Man* Suffered and Died upon the Cross, and as *God-Man* Redeemed us from Sin, the Slavery of the Devil and Hell, and Merited our *Justification*, or the Pardon of our Sins and Reconciliation with his Eternal Father, reinstating us in his Grace and Favour, by the infinite Value, Merit, Power and Efficacy of his Sufferings and Death. This is the Mystery of our *Redemption*; and, the
Merits

Merits and Efficacy of it, are produced in our Soul by the *Sacraments* if duly Received.

All that God hath at any time Revealed and Promised to Man, is contained in the Holy Scripture or Bible; the Creed; Divine, Apostolical and Ecclesiastical Traditions.

These *Traditions* are Truths and Practices of Religion delivered by Word of Mouth from Age to Age, without written Memorials of them. *Divine Tradition* is that which *Jesus Christ* taught his Apostles, and hath descended from them, to us. *Apostolical Tradition* is that which the Apostles did not immediately Receive from Christ; but, Themselves delivered and taught by Word of Mouth, and, is also descended to us. *Ecclesiastical Tradition* is the Ancient Custom or Practice of the Church, delivered by her Councils, The Holy Fathers, &c. Guided by the *Divine Spirit*.

These *Traditions* relate both to Faith and the Discipline or Rule of Government and Order in the Church.

The CHURCH was established by *Christ, the Son of the Living God*: And the Belief of its Existence, is handed to us, in the Creed. *I Believe the Holy Catholic Church*. Art. IX. It is the Congregation of the Faithful or Believing People, dispersed throughout the World. *St. Aug.* Of this Church, *Jesus Christ*, is the *Invisible Head*. Himself being the Chief Corner Stone on which It is built. Eph. ii. 20. He (God) hath made Him (Christ) Head over all the Church which is his Body. Ibid. i. 22. 23. And! as there is but One God and Father of all, and One Redeemer *Jesus Christ* his only Son; so, there is only One Body and One Spirit

Spirit, One Lord, One Faith, One Baptism. Ibid. iv. 4, 5, 6. And there shall be made, said Christ, *One Fold*, or Church of the Faithful or True Believers and True Adorers, who shall adore the *Father in Spirit and Truth*, of One Faith and One Religion: And there shall be One Pastor or Chief who shall have the Care of the *Fold* and *Flock*. Jo. iv. 21. Jesus Christ gave some Apostles, and some Prophets, and other some Evangelists, and other some Pastors and Doctors, for the perfecting of the Saints for the Work of the Ministry, for the Edifying of the Body of Christ—into the Unity of Faith, Eph. iv. 11, 12, 13. and Religion, that henceforth we be no more tossed to and fro; and carried about with every Wind of Doctrine, by the Wickedness of Men, by cunning Craftiness, by which They lie in wait to deceive. Ibid. And Jesus said, I will ask the Father, and He will give you another PARACLETE that He may abide with you for ever, the Spirit of Truth. Jo. xiv. 16. and He will teach you all Truth. Ibid. xvi. 26. And, as Christ said, that there should be made *One Pastor* of his *Fold*: He, accordingly did appoint this *One Pastor* or visible Chief Head over his *Fold*, in the Person of the Prince or Chief of his Apostles, St. PETER: To whom he said and to no other. Looking upon Him—Thou art SIMON: Thou shalt be called CEPHAS, which is interpreted Peter, or Rock, Jo. i. 42. And, I have prayed for Thee, that thy Faith fail not; and thou being once converted, Convert thy Brethren. Luke xxii. 31. And I say to Thee, that Thou art Peter, and upon this Rock, I will build my Church and the Gates of Hell, i. e. the Powers of Darkness, Satan and his Agents, shall not prevail against it by Errors and Heresies,

ties, and I will give to Thee the Keys of the Kingdom of Heaven, &c. Matt. xvi. 19. Feed my Lambs, Feed my Lambs, Feed my Sheep. Jo. xxi. 16. Here then Peter is made and declared, the Rock upon which the Church was to be built, and the One Pastor, to inspect the Fold, and to Feed the Lambs and the Sheep. Christ Himself being both the principal Foundation and Founder of the same, and the Invisible Chief Pastor.

This One Fold is the HOLY CATHOLIC CHURCH, which we profess to believe in the Creed. And It continues in the Profession of the same Doctrine Christ and his Apostles taught, and has a Visible Head, or one Chief Pastor (under Christ) by an uninterrupted Succession of one Chief Pastor, from St. Peter, to this present time, in the Person of the Bishop of Rome, as is manifest and undeniable. She (the Church) retains her Name, Catholic, and by this Name She is known, acknowledged and distinguished confessedly from all other particular Sects, even by the Sectaries themselves. She is Holy in her Doctrine of Faith, Religion, and Practices of Good Works, Prayer, Fasting, Penance, &c. for the perfecting of the Saints: And all such whom the very Sectaries acknowledge to be, and Entitle Saints, lived and died in her Belief, &c. And in this Church, are comprised, the Following Articles, and the Means to obtain, the Communion of Saints, the Forgiveness of Sins, and a Happy Resurrection to Life Everlasting.

And! as Christ promised so solemnly that He and his Holy Spirit should remain with this Church, and teach her all Truth to the end of the World: She is therefore the Pillar and Ground of Truth, 1 Tim. against which no Heresy

resy shall ever Prevail; nor can *She* be said to teach and uphold any *Error*, or bring in *Corruption*, *Superstition*, and *Idolatry*, without impeaching Christ with an *Untruth* and *Breach of Promise*, which would be downright *Blasphemy*. The *Proposals* then of this *Catholic Church*, her *Definitions of Faith* and *Traditions* must be *Infal- libly True*, as They are the *Dictates* of that *Divine Spirit* which *Christ* promised to send, and that *He* should abide with *Her* for ever; so that it may be said with *Truth*, of whatever This Church teacheth. *It hath seemed Good to the Holy Ghost and to us.* Acts xv. 28.

Through a Defect of this First Disposition of *Faith*; *Pagans*, *Infidels*, *Jews*, *Heretics*, and *Schismatics*, cannot be justified while They remain in that State; consequently, They cannot be Saved, For *Whosoever will be Saved, before all Things It is necessary that he hold the Catholic Faith: which Faith except Every one do keep entire and unviolated, without doubt he shall perish everlast- ingly.* And This is the *Catholic Faith*, which except a Man believe faithfully and steadfastly, He cannot be saved. Symb. Athan.

The 2d *Disposition to Justification*, is, to Fear the Justice of God with regard to Sin, that is, the Severity with which God punishes Wilful and Obstinate Sinners often in this World, but most certainly and particularly in the Next.

The 3d *Disposition*, is, to Hope and Trust, that God will pardon our Sins, if we be converted to Him from our Heart; through his Infinite Mercy and the Merits of *Jesus Christ*. This Mercy He did not bestow on the Re- bellng Angels, but delivered Them to the Lower Hell. 2 Pet. ii. 4. But! He hath promised to bestow

bestow it on Sinful Man whenever He shall return to *Him*, with his whole Heart. This so singular a Mercy ought greatly to Excite our Hope and Confidence in God, and in the Infinite Merits of Jesus Christ, in view of which, He pardoneth Sinners.

The 4th *Disposition*, is, to Love God, as the Source of all Justice, that is, of Grace and Holiness; as infinitely Good in Himself and infinitely Good to us.

The Sinner then becoming Sensible of his Unhappy State, and desirous of forsaking it; sees that he cannot effect it, unless he partakes of that Grace and Holiness he contemplates in God: He therefore turns himself towards his Merciful and Good God; and begins to love Him.

The 5th and 6th *Disposition*. From this Love, he conceives a Hatred and Detestation of Sin, because, 'tis impossible to Love God and not Detest Sin. He then Repents of what is past, and wishes he had never done it; because thereby he has offended God; he resolves upon a New Life, and that he will thenceforward, observe inviolably the Commandments of God, and he wishes rather to die than ever again offend so Good a God.

These Dispositions are to be obtained by Earnest and Humble *Prayer, Fasting, Alms*, (the three eminent Good Works) and, by a serious Consideration on God and Eternity.

A Prayer to beg of God the Light and Gift of true Faith.

O LORD! Thou Father of Light! Thou Giver of all Good Gifts! the true Light, that enlighteneth every one that comes into this World,

World, How long shall I love Darkness rather than thy Divine Light ! How long shall I be deaf to thy Divine Voice, calling me from the Darkness of Ignorance and Error, to the Knowledge of Thee and thy Divine Truths ! shall I always resist thy Call and be an Enemy to my own Eternal Welfare ! Forbid it, O Gracious ! O Merciful God ! Thou Father of Mercies and God of all Consolation ! Let thy Mercy triumph over my Darkness and Obstinacy ! By thy Grace, which I earnestly implore, I will no longer hold out against Thee : I will no longer listen to Flesh and Blood, but to Thee alone. Thou shalt call me, and I will obey Thee who art the *Way*, the *Truth*, and the *Light* !

Permit me not O Lord ! to harden my Heart, but Grant that I may seek Thee, whilst Thou art to be found ; and Invoke Thee whilst Thou art disposed graciously to hear me. Lord Speak, what wilt thou have me to do ! Grant me O God ! thy heavenly Light to know Thee, thy Divine Truths, and thy Will. Vouchsafe to give me a Heart sensibly touched with the Love of Thee, and grace to correspond faithfully with thy Favours and Divine Inspirations. Conduct me in thy Truth, and instruct me because Thou art my God and my Saviour, in whom alone I put all my Trust. I believe, O Lord, *help my Incredulity*. I believe O Lord ! *Increase my Faith*.

Christian Perfection.

BE perfect, Saith Christ, as also your heavenly Father is perfect, that you may be the Children of your Father who is in Heaven. Mat. v. 43. 45. *Christian Perfection* is not attended with all that Rigour,

Rigour, Severity, Disquietude and Constraint, as it is generally though erroneously imagined to be: Nor is it so far off that *any may say, Who is able to fulfil it in work, nor placed beyond the Sea.* Deut. xxx. 12. 13. For Christ tells us that his Yoke is sweet and his Burden light. *Christian Perfection* consists in our being *made conformable to the Image of the Son of God.* Rom. viii. 29. therefore, God sends us to learn it of his Beloved Son: *hear Him.* Lu. ix. 35. *I have given him to you for a Guide and Master.* Isai. lv. "His Death alone might have saved us; but his mortal Life was necessary to instruct us; and his Counsels to aid us to preserve the Virtue and Efficacy of the Remedy he bestowed." *St. Leo.* To every one then it may be said, Look and conform yourself to the Model set before you.

This we shall do, by fulfilling the First and Greatest Commandment; and our Baptismal Engagement, &c. in the manner above explained p. 7. and 11. And if moreover we Act, 1. With Jesus Christ, 2. As Jesus Christ did, and, 3. For Jesus Christ. With Jesus Christ; in such sort that all our Thoughts, Words and Actions, spring from him, as from their Principle and Source. For, *as the Branch cannot bear Fruit, unless it abide in the Vine, so neither can you, (saith Christ) unless you abide in me, for without me you can do nothing.* Jo. xv. 4. 5.

Secondly, Jesus Christ must be the Model of our whole Conduct interior and exterior. We must often cast an Eye upon him as on a Looking-Glass and Original Picture, to remark what may be defective in us, and to trace his Perfections; that the Life of Jesus may be manifested in us. 2 Cor. x.

Thirdly,

Thirdly, We must Act for *Jesus Christ*. As He is the Beginning and Source of our Spiritual Life, by his Grace; so, He must be the Aim and End of all whatsoever we do in Word or Work: we must do all Things in his Name. Col. iii. 17. and according to these four Ends laid down to us and practised by Jesus Christ himself in his Mortal Life on Earth: and it will suffice for the Disciple, that he be as his Master. Mat. x. 25. 1. To please God I do always the Things that please him (my Father) Jo. viii. 49. 2. To Honour and Glorify God, I Honour my Father, I Seek not my own Glory Ibid. 3. Through a Love of God, I Love the Father. Ibid. xiv. and 4. To do the Will of God, I came not to do my own Will; I Seek not my own Will, but I Seek and do the Will of him that sent me. Ibid. v. 6.

By this Imitation of Jesus Christ, and an Union of our Actions, Words, Thoughts, and the Employ of our respective State of Life with those of *Jesus Christ* when on earth; they contract a *Something* that Enhances their Merit, Ennobles and Consecrates even the very least of them. They acquire a Divine Merit; in a Word, they become, in a Manner, the very Actions of *Jesus Christ*; He lives in us and we in Him; we shall, thereby, become the Object of the Complacency of his Eternal Father; we shall draw down upon us this all-cheering Approbation of our Heavenly Father. *This is my Beloved in whom I am well-pleased.* Matt. xvii. 5. And we shall be Enabled to attain an Extraordinary Sanctity, or *Christian Perfection*, without the Performance of any Extraordinary Actions.

The

The SIGN of the CROSS



IS formed by putting the Right-hand to the Fore-head and thence bringing It to the Breast, and then from the Left Shoulder to the Right; at the same Time Saying, *In the Name of the Father, and of the Son, and of the Holy Ghost.* Amen.

It is the Badge of a Christian or Disciple of *Jesus Christ* crucified for us, and serves to remind us of the great Benefit of our *Redemption*, by the Death of *Jesus Christ*, on a Cross: also, to excite us to a grateful Acknowledgment of that infinite Act of his Love for us.

By the *Sign of the Cross*, we moreover profess openly, our Belief of the principal Mysteries of our *Faith*, viz. the *Unity* and *Trinity* of God, and the *Incarnation* and *Death* of our Saviour *Jesus Christ*. And, that we rely wholly upon the Merits of this God-man who suffered and died for us; to obtain Mercy, Grace and Salvation. *We preach Christ crucified; and God forbid! that we should glory, save in the Cross of our Lord Jesus Christ.* Gal. vi. 14. *Unto the Jews indeed a Stumbling Block and unto the Gentiles Foolishness.* 1 Cor. i. 23. The Cross, because It was the Instrument on which God the Son made Man, wrought our Redemption, is Since become a Monument of Glory to every true Believer; and even Kings account it an Honour to imprint on their Fore-heads, and bear on their Crowns, the Ensign of it, eminently amidst the most costly Gems.

We make the Sign of the Cross, when we awake from Sleep, in the Morning: before we
D begin

begin to pray, or employ ourselves in any secular Occupation, and in the Time of Danger or Temptation; thereby to Enliven our Faith and Devotion; and to draw down upon us the Blessing and Protection of Almighty God, by the Merits of the Passion and Death of Jesus Christ.

Whenever you make the Sign of the Cross, attend to the above principal Mysteries of *Faith* and *Religion*, with a firm Belief, strong Hope and ardent Love of God; and be careful to do it with great Devotion and Reverence.

The Names of GOD, LORD, JESUS,

ARE to be honoured with the most profound Respect. For, *Holy and Terrible is his Name.* Ps. cx. Wherefore *Thou shalt not take the Name of the Lord thy God in vain.*—And *in the Name of Jesus every Knee shall bow.* Philip. ii. 10. Bow down then, and Worship in Spirit, your God, your Lord, your Jesus or Saviour, whenever you utter these Sacred Names: and from the Abundance of the Heart let the Mouth speak and the Body bend. At the Name of *Jesus* honour Him as your Redeemer and Lord, and thank Him for having Redeemed you.

H O L Y W A T E R

IS Common Water in which Blest Salt is mixed. *It is Sanctified by the Blessings and Prayers, appointed by the Church to that purpose.* The Priest by these Prayers, begs of God; that It may receive the Effects of his Divine Favour for chasing away the Devil and Evil Spirits, and curing Diseases; that it may be to the Health both of Soul and Body, of all who use it.

We

We take it, in particular, at the Entrance into the Church to Remind us of the Baptismal Water and the Grace we received by that Sacrament; also, with what Purity of Soul and Body, we ought to present ourselves before God, when we are about to Pray to Him.

As often as you use it; excite yourself to a Firm Faith and Confidence in the Power of the Almighty, and a Sorrow for your Sins; and say,

Sprinkle me O Lord with Hyssop and I shall be cleansed, wash me and I shall become whiter than snow. Ps. 50.

N. B. Salt is the Symbol of *Prudence* and *Wisdom*, and *Water* is the Symbol of *Candour* and *Purity*. The Church ordains them to be mixed, to denote that when the Grace of God hath Cleansed the Soul from Sin; It produceth the aforesaid *Virtues* which serve, in the manner of Salt, spiritually to Season the Christian Life and Preserve it from the Corruption of Sin. *Have Salt in yourselves.* Mar. ix. 49.

Hyssop is a cleansing Herb, and of a bitter Taste; in the old Law, *It* was dipped into Water in which was mixed the Blood of a Bird, with which the Lepers and their Houses were sprinkled, and thereby cleansed. The Words allude here to the Water or Tears, and the Bitterness of a Contrite and Penitential Heart, and the Blood of *Jesus Christ*, through whose merits we are cleansed from the Leprosy of Sin.

The Word Amen

Signifieth *so be it*. We conclude our Prayers with *It* to express to God, our *Faith*, *Hope* and *Charity*; our Assent to his Holy Will, and our most earnest Desire, that He would grant

our Requests : consequently It ought to be said *leisurely* and with great *Attention*. And at the End of the Creed we mean to express by It, our Belief of the Fundamental Truths of Religion contained therein.

Before and after Prayer.

WHenever you are Summoned to the Duty of Prayer, instantly Recollect that God the King of Heaven and Earth calls and invites you to adore Him ; that He is Ready to Give you an Audience, to Grant your Requests, to Redress your Evils, and to Bestow his Blessing and Favours upon you. Prefer therefore his Call to every other Thing or Occupation ; because He is your Sovereign Lord, your Affectionate Father, and most Liberal Benefactor. Say, *This (my Soul) is the Summons of the Great King and Sovereign Lord of Heaven and Earth, Let us go and seek Him : let us offer to Him the Incense of our Prayer ; let us Adore and Praise Him with Devotion and Love.*

Whilst you are going : Banish from your Mind, all roving Thoughts, inordinate Affections, and worldly Solitude ; and, when you enter into the Church : Say, *I will enter into Thy House, O Lord ! and in Thy Fear I will adore Thee.*

Bend your Knee or Bow to the Crucifix ; and raising up your Mind refer that Action to your Blessed Redeemer whom the Crucifix represents. Saying, *We Adore and Praise Thee O Christ, because by thy Holy Cross, Thou hast Redeemed the World.*

If the *Holy Sacrament* be present, Say, *My Lord and My God ! The Lamb that was Slain, is*
worthy

worthy to receive Honour and Glory: I Adore and Praise Thee here present. Bending your Knee.

Then, Recollect yourself in the Presence of the *Divine Majesty*: And if you are under the Guilt of Mortal Sin, because *God doth not bear Sinners*, Jo. ix. 31. that are wilfully, obstinately, and habitually Such. Excite yourself to Sentiments of Sorrow, Humility, &c. Saying,

Before you begin. O God! be merciful to me a Sinner. Father I have sinned against Thee. It grieves me from my Heart that I have offended Thee. I will speak to Thee My Lord! though I am but Dust and Ashes. O Lord teach me to pray. O Lord hear my Prayer, and let my Cry come unto Thee, in Union with the Cry, Tears and Supplications of thy Son *Jesus Christ* and my Redeemer, when here on Earth, and through his Merits, now pleading for us in Heaven.

At the end of Prayer, Give God Thanks, and beg Pardon for your imperfect Performance of it. Saying,

Let my Prayer, O Lord! be directed as Incense in thy Sight; let It Ascend unto Thee, and may thy Mercy Descend upon me. Unto the most Holy and Undivided Trinity, unto the Sacred Humanity of our Lord *Jesus Christ*, unto the fruitful Integrity of the Most Blessed and Glorious *Virgin Mary*, and unto all the Blessed Spirits; be Rendered Eternal Praise, Honour and Glory, and unto me be granted the Forgiveness of my Sins. Our Father, &c. Hail Mary, &c.

T H E
W H O L E D U T Y
O F A
C H R I S T I A N.

P A R T I.

The MORNING DUTY.

The Just Man, will give his Heart, to watch early to the Lord, that made Him; and he will pray in the Sight of the Most High. Eccl. xxxix. 6.

EVery Morning, when we awake from Sleep, God renews the Life, He gave us at our Birth, to the end, that as we advance in Life, we may also advance in the Knowledge, Love, and Service of Him. And, as He is our First Beginning, so He ought to be our Chief Aim, and the End of all our Thoughts, Words, and Actions in this Life, that we may hereafter possess Him eternally in Heaven.

At Awaking from Sleep. O God! My God! to Thee I awake; Thee I seek at the Break of Day, to Thee I raise up my Heart, my Soul and my Body. Thou hast been my Protector this Night. I praise and bless Thee. In thy Name I will arise. Bless me O God the Father, ✠ Son, and Holy Ghost. *Amen.*

At Clothing yourself. Reflect that Man needed not Clothes, 'till He had Sinned against his God. They were then given him, to cover his Shame, and screen him from the Inclemency of the Weather, &c. the Punishment of his Pride and Disobedience. They ought to Remind him of his Revolt, and of the Penance due thereto; and, to be a Subject of Confusion, not an Incentive to Vanity. And he ought to pray that
God

God would vouchsafe to adorn his Soul with Purity and Innocence.

The Prayer. Grant, O Lord, that I may never forget the Confusion Sin has drawn upon me, and that it may serve me to Recover the precious Robe of Innocence; to the End that this corruptible Body, which Thou commandest me to cover, may be clad with a glorious Incorruptibility at its Resurrection.

M O R N I N G P R A Y E R.

When Dressed: kneel down, and with great Attention say the following Prayers.

In the Name of the Father, &c. ✠.

Blessed be the Holy and Undivided Trinity, One God! Glory be to the Father and to the Son and to the Holy Ghost; as it was in the Beginning, is now and ever shall be, World without End. *Amen.*

An Act of Faith. O God! I believe all Thou hast Revealed; and Teacheest by thy Holy Catholic Church; because Thou art the Eternal and Unerring Truth. I believe that Thou art here present, and that Thou seeest and hearest me.

Adoration. Great God! the Lord of Heaven and Earth, I prostrate myself, Soul and Body, before Thee (*here Bow yourself low down*). With all thy Angels and Saints, I adore Thee. I acknowledge Thee to be my Creator and Sovereign Lord, my first Beginning and last End. I render to Thee, the Homage of my Being and Life: I submit myself wholly to thy Appointment and Direction; and I devote myself to thy Divine Service, this Day and for ever.

Hope. O Lord! what is there for me in Heaven, and what do I desire here on Earth, unless, Thee my God! Thou art the God of

my Heart, and my Inheritance for ever! I hope to possess Thee in Heaven; and to receive from thy Goodness, the necessary Means here, to attain that Happiness, through the Merits of my Lord *Jesus Christ*.

Charity or Love. Grant O God! that I may say with Truth, *Lord Thou knowest that I love Thee*. Yes, My God! I do love Thee above all Things, with my whole Heart, with my whole Soul, with all my Mind, and with all my Strength, because Thou art infinitely Good, and infinitely Amiable. And for the Love of Thee I love my Neighbour as Myself. I, freely and from my Heart, forgive every One that hath offended me, and I ask Forgiveness of every One whom I have offended.

Thanksgiving. Bless the Lord, O my Soul! and let all that is within me bless his holy Name. I give Thee Thanks, O gracious God! because Thou hast bestowed on me Life, made me a Christian, and a Member of Thy Catholic Church; and for all the Benefits I have received from Thy Bounty, as to Soul and Body, this Night, and during my whole Life.

N. B. "Here call to Mind, in the Bitterness
"of your Soul and Heart, all the Sins in ge-
"neral of your past Life; and in particular,
"those committed since your last Confession,
"and last Night's Examination." Then

Say, I Confess to Almighty God, to the Blessed Virgin *Mary*, to Blessed *Michael* the Archangel; to Blessed *John the Baptist*; to the Holy Apostles *Peter* and *Paul*; and to all the Saints; that I have grievously Sinned in Thought, Word and Deed (*here repeat the particular Sins which you may have committed since your last*

last Confession); then, *Striking your Breast, say,*
Through my Fault, through my Fault, through
my exceeding great Fault; therefore I Beseech
the Blessed Virgin *Mary*; Blessed *Michael* the
Archangel; Blessed *John the Baptist*; the Holy
Apostles *Peter* and *Paul*; and all the Saints to
pray to the Lord our God for me.

N. B. "Though We confess our Sins to
" God, and to all his Saints; yet, the Saints
" are only inferior Mediators or Intercessors;
" and the Merit of their Intercession is grounded,
" as Our Prayers are, on the Infinite Merits of
" Jesus Christ, *the One Mediator of God and Man,*
" *who gave Himself a Redemption for all,* 1 Tim.
" ii. 5, 6, through whom alone, we hope from
" God the Forgiveness of our Sins. We only
" join our Prayers and Supplications, to those of
" the Saints, according to the Belief of the
" *Communion of Saints*; and as they are the pe-
" culiar Friends of God, we Beg their Interces-
" sion, that we may thereby more easily Obtain
" the Mercy, &c. which we Implore from God.
" *When Thou didst pray, &c.* said the Angel
" to Toby, *I offered thy Prayers to the Lord.*"

C. xii. 12.

We strike our Breast, "after the Example
" of the Publican. *Luke xviii. 13.* And we add
" through my *exceeding, &c.* thereby more ear-
" nestly and solemnly to Protest to God our Guilt,
" without Plea of Excuse, that we deserve to
" be Punished by Him, and therefore we sub-
" mit ourselves to do Penance."

An Act of Sorrow. O My God! I have of-
fended Thee, It grieves me exceedingly, be-
cause Thou art infinitely good, and Sin dis-
pleases Thee. Pardon me, I beseech Thee! O
Great!

Great! O Merciful and Good God! through the Passion and Death of thy Beloved Son *Jesus Christ* my Lord and my Redeemer. O Gracious and Good God! I firmly resolve by the Help of thy Grace, not to offend Thee this Day; but to fight resolutely against my predominant passion—and every other; to avoid every Occasion of Sin, particularly this—to resist every Temptation of the Devil, the World and the Flesh; all which I Renounce, Detest, Disavow, and at present Recall for the Time to come; even the very first Motion to Sin, or any Consent I may unwarily give thereto.

Offering. I am Thine, O Almighty God and Eternal Father! because Thou hast made me and thy Coeternal Son *Jesus Christ* hath Redeemed me to Thee in his Blood. To Thee I Consecrate myself anew, at the Beginning of this Day, to which Thou hast brought me. I offer to Thee, my Heart with its whole Affection; my Soul with its Powers of Will, Memory and Understanding, and my Body with its Senses. I refer to Thy Honour and Glory, Will and Pleasure, all my Thoughts, Words and Actions; in Union with those of *Jesus Christ* whilst here on Earth. By Thy Grace, and for the Love of Thee, I will patiently submit to all the Pains, Crosses and Afflictions, Thou shalt appoint to befall me: I unite them to the Sufferings of *Jesus Christ*, and I offer them to Thee in Satisfaction for my Sins.

Petition. O Great and Bountiful God, Thou knowest my Wants! I beg of Thee thy Grace, not to offend Thee this Day. Grant that I may spend it in Thy Love and Service. Vouchsafe, Thou O Lord! to direct, sanctify, rule, and govern my Heart and Body, Senses, Words
and

and Actions, according to Thy Law and the Ways of Thy Commandments, that here and for ever I may be safe under Thy Protection.

The Creed. *This is the Word of Faith which we preach.* Rom. x. “An Abridgement of the
 “Christian Faith, handed down to us, by
 “Apostolical Tradition. It is the distinguishing
 “Mark or Symbol of *Christians* or True Be-
 “lievers, from *Infidels* or Unbelievers; Say it
 “with great Attention, a firm Faith, Hope and
 “Confidence in Each of the Three Divine Per-
 “sons; and a Love of God the Father who
 “hath Created you; of God the Son who hath
 “Redeemed you; and of God the Holy Ghost
 “who hath Sanctified you; made you a Mem-
 “ber of his Church, to share his Grace and
 “Blessings here with the Saints and his true
 “Children; and promises you Everlasting Hap-
 “piness with Himself hereafter.”

The Creed. I Believe in God the Father Al-
 mighty, Creator of Heaven and Earth; and in
Jesus Christ his only Son, our Lord; who was
 conceived by the Holy Ghost; Born of the
 Virgin *Mary*; suffered under *Pontius Pilate*;
 was Crucified, Dead and Buried, Descended
 into Hell; the third Day He rose again from the
 Dead; Ascended into Heaven, sits at the Right-
 hand of God the Father Almighty; from thence
 He shall come to judge the Living and the
 Dead. I Believe in the Holy Ghost; the Holy
 Catholic Church; the Communion of Saints;
 the Forgiveness of Sins; the Resurrection of the
 Flesh; and the Life Everlasting. *Amen.*

The Lord's Prayer, or Our Father. “It is so
 “called because when the Disciples of *Jesus Christ*
 “our Lord, asked Him: *Lord teach us to Pray.*
 Mat.

44 *Sentiments whilst we say the Lord's Prayer.*

“ Mat. vi He said to them ; *Thus—shall you*
“ *pray Our Father, &c.* It is therefore the
“ most excellent Prayer, and contains, in
“ short, all that we can or ought to Beg of
“ God, for Soul and Body ; consequently it
“ ought to be said with particular Attention
“ and Devotion ”

The Lord's Prayer. Our Father, who art in Heaven, Hallowed be thy Name : Thy Kingdom come : Thy Will be done on Earth, as it is in Heaven : Give us this Day our Daily Bread : And forgive us our Trespases, as we forgive Them that Trespas against us : And Lead us not into Temptation : But deliver us from Evil. *Amen.*

Sentiments whilst we say the Lord's Prayer.

IN this *Prayer*, God Styles Himself, *Our Father* : And He assumes this Title and Quality, preferably to any other, when He will have us to Pray to Him, thereby to Express his exceeding Tenderneſs for us, and to Animate us to place the greatest Confidence in Him, beyond that of a Child in a Corporal Parent : for, He is our Heavenly Father, most Bountiful and Tender, who hath given us Life, Preserves it, is ready to grant our lawful Requests, and to give us his Eternal Inheritance in Heaven. *Our not Mine*, we are all Brethren, and *One is Our Father who is in Heaven.* *Mat. xxiii. 8.* We must therefore pray for one another.

In Heaven. It is there He chiefly displays His Glory ; thither raise up your Mind and Heart when you pray.

Hallowed

Sentiments whilst we say the Lord's Prayer. 45

Hallowed be thy Name. Pray that God may be known, loved, served, and honoured by you and throughout the whole World; and that All may fear to offend Him.

Thy Kingdom come. Beg that God may reign in your Heart here by his Grace; and grant you to reign hereafter with Him in his Glory.

Thy Will be done, &c. Beg that He may be obeyed by every one on Earth, with as much Love and Fidelity as the Angels and Saints do in Heaven.

Give us this Day, &c. Beg the Food of your Soul, which is, the Grace of God, his Divine Word, and the Holy Eucharist; and the necessary Preservatives of Life.

Forgive us, &c. Beg the Gift of true Repentance and the Pardon of your Sins.

As we forgive, &c. Forgive them that offend you; as you hope and beg that God will forgive you; They, who will not forgive others ought not to expect to be forgiven by God. They condemn themselves, and render themselves undeserving of his Mercy.

Lead us not, &c. Beg of God to preserve you from Temptations; and to give you his Grace to surmount those, he permits to befall you.

Deliver us, &c. Beg that He will deliver you from the Miseries of this Life, and the Enemies of your Salvation; and from Sin and Eternal Damnation, as the most dreadful Evils that can befall you; *Amen.* Renew your earnest desire to be graciously heard by God and to obtain of Him through *Jesus Christ* all that you have Begged.

The

The Hail Mary, or Angelical Salutation,

“ **I** S so called because the Archangel *Gabriel*,
 “ who was sent by God to the Virgin Mary,
 “ declared to her, in those Words, that she
 “ should conceive by the Holy Ghost, and
 “ bring forth a Son (the promised Messiah)
 “ *Lu. i. called the Son of God, and his Name*
 “ *Jesus, i. e. Saviour, for He shall save his Peo-*
 “ *ple from their Sins, Mat. i. The Church*
 “ therefore Entitles Her *Blessed*, by Divine Au-
 “ thority.” *For behold henceforth all Generations*
shall call me blessed, Lu. i.

“ By the Two First Parts of this Salutation,
 “ we mean to Express our joyful and grateful
 “ Remembrance of that Embassage, by which
 “ began the Great Mystery of our Redemp-
 “ tion, in the *Incarnation* of the Son of
 “ God. *In the last Part*, added as a Prayer, by the
 “ Church, “ We beg the Intercession of the
 “ Blessed Virgin *Mary*, for us Sinners (for
 “ whom God the Son took Flesh and was
 “ Born of her); and particularly, *at the Hour*
 “ *of our Death*. Because *Jesus*, when dying on
 “ the Cross, recommended his Beloved Disciple,
 “ *St. John*, and in his Person all his future
 “ Disciples, to Her, Saying, *Woman, Behold*
 “ *thy Son*, and to the Disciple *He saith, Behold*
 “ *thy Mother*. *Jo. xix. 26.*

“ We ought to say it with the deepest Senti-
 “ ments of Joy, Gratitude and Love.”

The Hail Mary. Hail Mary full of Grace ;
 Our Lord is with Thee : Blessed art Thou
 among Women, and Blessed is the Fruit of thy
 Womb, *Jesus*. Holy Mary, Mother of God ;
 pray

Actions and Employ of the Day. 47

pray for us Sinners now and at the Hour of our Death. *Amen.*

To your Guardian Angel. God hath given his Angels charge over Thee; that they may Keep Thee in all thy ways. *Pfal. xc.*

The Prayer. O Holy Angel of God, appointed by his Supreme Clemency, to be my Guardian; Enlighten, Rule, Govern, and Guard me this Day.

To your Patron Saint. O Glorious *St. N.* whose name I bear: Be Thou my Intercessor to God: Obtain for me, the necessary Grace to Copy thy Virtues and Life, here on Earth; that I may hereafter with Thee, See and Enjoy God for ever in Heaven, through *Jesus Christ* our Lord. *Amen.*

To all the Saints. O Blessed *Mary*, and all you Glorious Saints, intercede for me to Almighty God, now and at the Hour of my Death, that, through the Merits of Christ, I may always be assisted by his Grace, here, and obtain Eternal Salvation. *Amen.*

Bless and preserve me O God, ✠ Father, Son, and Holy Ghost. And may the Souls of the Faithful departed through the Mercy of God, Rest in Peace. *Amen.*

Actions and Employ of the Day.

AS God hath made us for Himself, that we may Know, Love, Praise, and Serve Him: We must therefore *Live unto the Lord*, because *we are the Lord's*, *Rom. i. 4.*

Now! We do this by making a general Oblation to God in the Morning of ourselves and our Daily Employ, according to the above Rules, p. 32. and by a frequent Renewal of the Same,
in

in the Day-time: Without this, our Life and Actions, are rather the Works of the Animal Part, than of the Spiritual or Christian Man; nor can they be meritorious of the promised Eternal Reward. The Man that awakes from Sleep, Rises out of Bed, Goes to his Work or Meals, without any previous Thought of God, and Oblation of Himself and his Works to his God, by Prayer; degrades himself beneath the Brute Animal, that is destined by God, only for Man's Use and Benefit, and he justly becomes the Reproach of Beasts. *He is compared to the Beast, without understanding, and become like unto them. Psal. xlviii.*

But! We must carefully watch against Three Defects, that slip almost imperceptibly, into our best Actions and corrupt them.

The First is; the Pursuit of our own Pleasure, Satisfaction, and Interest, in what we do. The 2d is, Acting by Humour and Caprice, with too much Eagerness, instigated merely by natural Inclination; and, a Want of a proper Intention. From such a turbid and imperfect Source, our Actions become Imperfect, of little real Service, and they lose their Merit with God. As Men, we ought to act by the Dictates of Calm Reason; and as Christians by the Impulse of Divine Grace; and always make God the Ultimate End.

To Remedy these two Defects, we must, at first, Check that natural Inclination and Impetuosity; then moderate and rectify it by Reason, Religion, and an upright Intention. As above p. 32.

The third Defect is Vexation and Trouble of Mind, when we do not succeed, according to
our

our Endeavours and Expectation. The Source of this, is Pride and Self-love. If our Intention were upright, and our Endeavours Earnest and Assiduous, we should rest satisfied. *God beholdeth the Heart.* 1 K. xvi. *He needs not our Goods.* Psalm xiv. He regardeth not so much what we do, as with what Purity of Intention the Thing is done. Whether we have succeeded or not; God's Will is accomplished on such Occasions. *Be Humbled then under the mighty Hand of God.* 1 Pet. v.

P A R T I C U L A R A C T I O N S.

S T U D Y.

CHILDREN and Young Persons, in particular, ought to apply their earnest Endeavours to cultivate their Minds, by Knowledge and true Wisdom, that is, the Knowledge of God, Themselves and Religion; thereby to answer the End of their Creation, and to fit themselves for private or public Good, according to the State of Life, to which God in his Unerring Providence shall hereafter appoint Them. But Pride, Vanity, Ambition and Ostentation, must be carefully guarded against. They ought with Earnestness to pray.

Before Study. Help me, O God! by thy Grace, to begin aright my Study; Direct Thou the Progress and accomplish it with Success, to thy Honour and Glory, the Good of my Neighbour, and my own eternal Salvation, through *Jesus Christ* our Lord ✠.

After Study. Let us bless the Lord, Thanks be to Thee my God, my Helper and my Teacher. Not to us, O Lord, not to us, but to thy Name be the Glory given, and vouch-

safe to pardon my Negligence, through *Jesus Christ* our Lord. *Amen* ✠.

W O R K.

GOD created Man, and placed him in a delicious Garden *to work and keep it.* Gen. ii. 15. His Work then was not toilsome. But no sooner did he Sin, than God condemned him and all his Posterity to eat their Bread, in the Sweat of their Brow. *With much toiling, and in the Sweat of thy Face thou shalt eat Bread.* v. 19. Consequently by this Sentence, Man is born to labour, each one, in Body or Mind, according to the State of Life in which God places him. But, Man must not labour and toil merely as *the Horse and the Mule, in which there is no Understanding.* Psal. xxxi. 11. He must sanctify his Labour, by an upright Intention, as above, p. 32. and by a willing Submission to the Ordinance of his Creator; in the Spirit of Repentance, as the Punishment and an Atonement for his Sins; the most acceptable Penitential Work he can offer to God, because God Himself hath enjoined it. All Avarice or Covetousness, or a mere Desire of Gain; must be avoided, nor must He Grieve, Murmur, or be Dejected at unforeseen Accidents or ill Success; or Envy them, that have wherewith to live without Bodily Labour. *Be not corrupted in Mind, supposing Gain to be Godliness. But Godliness with Contentment is great Gain.* 1 Tim. vi. 5. *Having Food and wherewith to be covered, with these be content: For They that will become Rich, fall into Temptation and the Snare of the Devil, and into many unprofitable and hurtful Desires, which drown Men into Destruction and Perdition.* v. 9.

Before

Before Work. Vouchsafe, O Lord God! to look down upon thy Servant; and upon the Work he is about to perform to thy Honour and Glory, in Obedience to thy Command, and as an Atonement for his Sins. Direct, Bless and Sanctify It ✠ *through Jesus Christ our Lord.*

During your Work, at Intervals, raise up your Heart and Mind to God.

After Work. Let us Bless the Lord—Thanks be to Thee, O God, my Helper. Vouchsafe to accept it, *through Jesus Christ our Lord.*

M E A L S.

WE do not live to eat; but eat to maintain that Life which God hath bestowed on us; *who giveth Food to all Flesh in a seasonable Time.* Psal. cxxxv. Necessity therefore, not Sensuality and Gluttony, must be the Motive. *Be not greedy—for in much Eating, there shall be Infirmary—Because of Surfeit Many have died—He that is temperate shall add Life.* Before Meals, beg the blessing of God, upon Yourself and the Food you are about to take; that it may be a Remedy and Preservative of Life; and that whatever may be noxious thereto and an incentive to intemperance, may be removed. *Meats which God created to be received with Thanksgiving—are sanctified by Prayer.* 1 Tim. iv.

If God have blessed you with Plenty, &c. Feed the Hungry, Give Drink to the Thirsty, &c. Let his *Little ones the Poor*, share with you. Recollect the miserable Fate of the Rich Man *that feasted sumptuously* every Day and neglected *Lazarus* the poor Beggar *who lay at his Gate, desiring to be filled with the Crumbs that fell from his Table.* Luke xvi. And *suffer first the*

Children to be filled, for it is not good to take the Bread of the Children, and cast it to the Dogs. Mark vii. 27.

The Usual Blessing is, Bless us, O Lord, ✠ and these thy Gifts, which we are about to receive of thy Bounty, through *Jesus Christ* our Lord. *Amen.*

After Meals. We give Thee Thanks, Almighty God! for all thy Benefits, who Liveſt and Reignſt for ever and ever. *Amen.*

Of continual Prayer and the Presence of God.

I AM the God Almighty, ſaid God to Abraham, *walk before me and be perfect.* Gen. xvii. And, *Be not hindered to pray always.* Ecclus. xviii. To fulfil this, it is ſufficient, that our daily Duties and ordinary Actions be performed according to the Intention, as directed above, p. 31, 32. Yet we ought to animate our Devotion, by a frequent Renewal of it, that ſo we may live entirely to God, *in whom we move and are.*

To this Purpoſe, the Clock may ſerve as an hourly Monitor; alſo, to be ready at whatever hour the Lord may ſummon us to paſs our Accounts, becauſe we know not at what Hour he will come. *Mat. xxiv.*

A Prayer which may be ſaid, at leaſt as to the Purport of it, as often as the Clock ſtrikes.

GREAT God! and Sovereign Lord of Life and Death! to Thee I raiſe up my Mind and Heart. Grant that I may love and ſerve Thee, this Hour, and not offend Thee by any Sin. If Thou haſt ordained this Hour to be my laſt, thy Will be done, I accept and offer my Death, in Union with that of thy Beloved Son *Jesus Christ*, my Redeemer. From
Sudden

Sudden and Unprovided Death, O Lord! deliver me.

N. B. The following Practice is recommended as a Devotion to the great Mysteries of the *Incarnation* of the Son of God, and our *Redemption* by his *Death*.

At Noon. As our Blessed Redeemer was nailed to the Cross at this Hour; you may excite yourself to a lively Representation of that tragical Scene; and a Sorrow for the Share you had therein by your Sins; and *Say, at least in Mind and Heart, O Jesus, my Beloved Redeemer! my Sins contributed to nail Thee to the Cross, at this Hour. Pardon them I beseech Thee, I detest them, and I am sorry. Grant that I may never more offend Thee, nor that thy Death may be ineffectual to me. May the World be crucified to me and I to the World. Gal. vi. 14. With Christ I am nailed to the Cross. Ibid. ii. 19.*

At Three o'Clock, Afternoon. As our Blessed Redeemer expired on the Cross at this Hour, crying out, *Father into thy Hands I commend my Spirit, Lu. xxiii. 46.* Condole with Him; give Him Thanks for your Redemption; offer your Life a Sacrifice to God, by Death, and beg that your last Moments and Words may be united to those of *Jesus. And Say, O my Lord Jesus! who, at this Hour, didst expire on the Cross. I offer to Thee my Life; and all the Pains and Sufferings, that may be the Forerunners of my Death, as a Punishment justly due to my Sins. Whenever I am to die, Grant that I may expire in thy Arms; cleanse my Soul with thy precious Blood, and hide me in thy Wounds. Into thy Hands, O Father, I*

54 *The Contemplation of Created Things.*

commend my Spirit, Lord Jesus receive my Soul.

If you chance to be awake at Midnight: Recollect the Myſteries of the Incarnation, and Birth of Jeſus Chriſt. Whiſt a deep Silence dwelt on all Things, and the Night was in the Miſt of its Courſe, thy Almighty Word, O Lord, came down from thy Royal Throne in Heaven. Eccl. xviii. Adore Him, and ſay, with the Angels, Glory be to God on High. We praiſe Thee. We bleſs Thee. We adore Thee. We give Thee Thanks, Or, The Angel of the Lord declared to Mary, &c. And the Word was made Fleſh: and dwelt among us. O Jeſus dwell Thou in my Heart here that I may dwell hereafter with Thee, in Heaven.

The Contemplation of Created Things.

FROM the viſible Things of the Creation, which we behold with Pleaſure, and uſe with Benefit and Delight; we may take occaſion to ſoar up in Mind and Heart to our Great Creator and Beneficent Father; and in their Beauty and Perfections we may Contemplate, Admire, Praise and Adore his infinite Perfections. *I have ſet God always before me, therefore my Heart is glad. Pſ. xiv.*

“ For God created Man, and ſhewed him
 “ the great Things of his Works: that He
 “ might praiſe Him. The Firmament—the
 “ Sun breathing out fiery Vapours, and ſend-
 “ ing forth bright Beams, it dimmeth the
 “ Eyes. Great is the Lord that made it.—He
 “ made the Moon alſo to ſerve in her ſeaſon—
 “ the Month is called after her Name. The
 “ Beauty of Heaven, the Glory of the Stars.
 “ At the Commandment of the Holy One, they
 “ will

“ will stand in their Order, and never faint in
“ their Watches. Look upon the Rainbow,
“ and praise Him that made it, very beautiful
“ it is in the Brightness thereof. It compasseth
“ the Heaven about with a glorious Circle, and
“ the Hands of the Most High have bended it.
“ By his Commandment he maketh the Snow
“ to fall apace. The Clouds fly forth as Birds
“ on wing. By his great Power he maketh
“ the Clouds firm, and the Hail-stones are
“ broken small. At his Sight the Mountains
“ are shaken, and at his Will the South-wind
“ bloweth. The Noise of the Thunder maketh
“ the Earth to tremble: So doth the Northern
“ Storm and the Whirlwind: As Birds flying
“ He scattereth Snow; the Eye marvelleth
“ at the Beauty of its Whiteness. The Hoar-
“ frost also as Salt he poureth on the Earth.
“ When the cold North-wind bloweth, the Water
“ is congealed into Ice, and becomes like to
“ Cryстал, and as a Breast-plate it settles itself
“ upon the Water. At his Word the Wind is
“ still. He appeases the Depth. They that sail
“ on the Sea tell of the Danger thereof, therein
“ are strange and wondrous Works, variety of
“ all Kinds of Beasts, and monstrous Whales:
“ We may speak much, and yet come short;
“ wherefore in Sum, *He, God, is all.* Glorify
“ Him who is above all his Works, and his
“ Might is marvellous. Glorifying our Lord
“ with all your Strength, yet He shall surpass,
“ and his Magnificence is boundless. There are
“ yet hidden greater Things than these, for we
“ have seen but few of his Works. *For the Lord*
“ *hath made all Things, and to the Godly hath He*
“ *given Wisdom.*” Ecclus. xliv. 11. *And to them*

that love God all Things co-operate unto good. Rom. viii. Hence! what is the whole Creation but one great Library, in which every Volume and every Page in every Volume is impressed with radiant Characters of infinite Wisdom; and all the Perfections of the Universe are contracted with such inimitable Art in Man Himself, that he needs no other Book but Himself to make Himself a complete Christian Philosopher. O Lord! our Lord! how marvellous are thy Works.—Thou hast subjected all to Man; hence Man becomes inexcusable, if he does not Glorify his God, his Creator, his Beneficent Father, and most Liberal Benefactor. *I will always give Thanks to the Lord: His Praise shall ever be in my Mouth.* Psal. xxxiii.

T E M P T A T I O N.

THE *Imagination of Man's Heart is prone to Evil, from his Youth.* Gen. viii. From this turbid Source infected by *Original Sin*; and from the Malice and Envy of our *Adversary the Devil*, who, *as a roaring Lion goeth about, seeking whom he may devour*, 1 Pet. v. originates Temptation, or the Suggestion to Evil. This is permitted by God, to try our Love and Fidelity to Him; to make us sensible of our Misery, to keep us humble and to exercise and prove our Virtue by a Combat; that by fighting against and overcoming the three capital Enemies of our Salvation, viz. the *Devil*, the *Flesh* and the *World*, we may merit the Crown of Glory, which God hath promised to them that shall overcome. *Ja. i. 12. Apoc. iii. 21.*

We must therefore prepare ourselves for Temptation, in the Service of God, and expect

to be tried as Gold and Silver in the Furnace; but we must not be discouraged; for *God is faithful, and He will not suffer us to be tempted above that which we are able, but will with the Temptation also make a Way to Escape, that we may be able to bear it.* 1 Cor. x. 13. *Christ himself was tempted; For, He did not only take our Nature but likewise took our Infirmities, and was in all Things made like to us, and tempted in all Things like as we are, without Sin. And in that wherein He himself hath suffered and been tempted, He cannot but have compassion on our Infirmities; and as He is able to succour them also that are tempted, He will do it, and by his Grace and Help enable them to overcome.* Heb. ii. 16. xi. 4. iv. 15. All the Saints were tempted and their Eternal Happiness is the Recompence of their Victories.

Whenever you are tempted; Observe these three Rules. 1. *Fly* if you can possibly, the Person, Place or Thing that occasions the Temptation. 2. *Pray*, Christ warns us so to do. *Mat. xxvi.* 3. *Fight, Strong in Faith*, Trusting in God. He is present, He beholds your Struggle, He offers you the Assistance of his Grace and He is ready to fight with you, if you will only call upon Him; He will deliver you and He will glorify you with a Crown of Eternal Glory.

At the very first Onset of the Temptation Say, Lord! Let me die, this Instant, rather than offend Thee! Incline unto my Aid O God! ✠ O Lord make haste to help me! Save me O Lord for I perish. Lead me not into Temptation, but deliver me from this Evil. *Begone Satan!* In the Name and Power of Jesus, who overcame thee in the Desert and on the Cross ✠. I renounce thee and all thy Works.
O Jesus

O Jesus deliver me, by thy Bloody Sweat, by thy Scourging at the Pillar ; by thy Crowning with Thorns ; by thy Hands and Feet pierced with Nails, and by thy Side opened with a Lance. O Jesus deliver me.

N. B. Continue to repeat the Same, with the greatest Fervour, and particularly the latter Part, under Carnal Temptations, till you have surmounted them. And after, fail not to return Thanks to God, for the Victory : by that means you will entail upon you, his Blessing and Reward ; and his Grace against future Temptations. Also, beg pardon for any Consent, you may have given by Delay or Neglect.

A Prayer. Let us bless the Lord ! Thanks be to thee O God, my Helper and Deliverer ! Bless the Lord O my Soul ! Praise Him who hath saved Thee from Destruction, and crowneth Thee with Victory. Not to me O Lord, not to me, but to thy Name and the Help of thy All-powerful Grace, be the Glory given. Pardon me I beseech Thee ; whatever hath been Sinful or Negligent, *through Jesus Christ my Redeemer.*

When you have committed a Sin,

SAY not, *I have Sinned and what Evil hath happened to me?* Ecclus. v. 5. making light of offending God, because no immediate Punishment ensued ; for His Wrath looketh upon such daring Sinners, and the *Lord shall destroy them in his Displeasure.* Psal. xx. Whenever you have unhappily committed a Mortal Sin, make no Delay, but immediately Humble yourself before your offended God, *confess against yourself your Injustice to the Lord,* Psal. xxxi. and *say from your Heart ;* O God ! Gracious and Merciful,

Merciful, behold my Weakness and Wickedness, my Ingratitude and Misery : But, O Lord rebuke me not in thy Fury, nor chastise me in thy Wrath. I confesse my Injustice to Thee, and I hope thou wilt forgive me this Offence. I detest it, and wish I had not thus offended Thee My Good God and Loving Father. I am sorry and implore thy Pardon, and thy Grace not to offend Thee again. I will confesse myself, the First Opportunity, I wil' do Penance and hereafter serve Thee more faithfully.

N. B. Accordingly, *Delay not from Day to Day* to approach the Sacrament of Penance, lest *his Wrath shall come suddenly upon Thee, and in the Time of Vengeance He destroy Thee.* Ecclus. v.

When you see or hear any one offend God,

IF you can hinder it, do so, for the Love of God and your Neighbour, for God *hath given every Man Commandment concerning his Neighbour.* Ecclus. xvii. But do it with Compassion and Mildness. *If a Man be overtaken in any Fault, you who are more Spiritual instruct such a one, in the Spirit of Meekness, considering thyself, lest Thou also be tempted.* Gal. vi. 1. *An Ancient Man, rebuke not ; but intreat him as a Father ; Young Men as Brethren.* 1 Tim. v. If you have it not in your Power so to do ; at least, bewail the Offence of God and the Mistruth of your Neighbour, and beg of God to grant him Grace to know, love and serve Him better.

When any one hath offended you,

Forgive Him and you shall be forgiven. Luke vi. 37. *Love your Enemies, do good to them that hate*

60 *Troubles, Sufferings, Afflictions, &c.*

hate you, bless them, pray for them, Ibid. xxvii. 28. Saying, in Union with the Love and Prayer of our Redeemer on the Cross; Father forgive them. Lu. xxiii. 34. Lord, I forgive him for the Love of Thee, Lay not this Sin to his Charge.

Troubles, Sufferings, Afflictions, &c.

ARE unavoidable in this Life. We must take up our Cross and follow Christ to Mount Calvary, if we would ascend with Him to Heaven. His Disciples must not expect to fare better than their Master did. We must drink of his Chalice, taste the Vinegar and Gall, and bear a Crown of Thorns. It is *by many Tribulations we are to enter into the Kingdom of God, who spared not even his own Son. Rom. viii. And we shall Reign with Christ, if we Suffer with Him:* But the Sufferings of this Life are only Momentary, and not to be compared with the Glory to come, Ibid. xvii. promised to patient Suffering. All Crosses, &c. are supportable by the Grace of God, and may even be made pleasant, would we only turn our intellectual Eye on the unerring Providence of God, who permits them to befall us for his Glory and our greater Good.

Upon such Occasions, Christ asketh you, *Can you drink the Chalice I have drank. Mat. xx.* Answer with great Mistrust of yourself, but with a firm Confidence in God, and humble Submission.

A Prayer. Yes, Lord, I can with the Help of thy Grace, and I am willing, Grant me thy Grace O God, in this Tribulation. Incline unto my Aid O God! ✠ O Lord! make haste to help

help me. Let pass from me this Chalice, yet not as I will, but as thou wilt; thy Will be done. Turn not away thy Face from thy Servant, because I am in Tribulation. Remember O Lord thy Word; *He shall call upon me and I will hear him, I am with him in Tribulation, I will deliver him.* Psal. xc. Hear then O Lord my Cry, attend to my Soul and deliver her, through *Jesus Christ*; *Jesus* Help me; *Jesus* Strengthen me; *Jesus* Comfort me.

Upon the Removal of the Trouble, &c. and the Return of Comfort: Give Thanks to God.

A Prayer I cried unto the Lord, when I was in Tribulation, and He hath heard me and delivered me. *Psal. cxix.* Thy Consolations O Lord have made my Soul joyful. O My Soul bless the Lord, and all that is within me, Praise his Holy Name, Who hath healed thy Infirmities and crowned thee with Mercy and loving Kindness. Let us bless the Lord: Thanks be to Thee O God my Deliverer, through *Jesus Christ*. Amen.

V I S I T S

ARE designed to maintain Union and Charity among Acquaintances and Neighbours. We ought to regulate them properly, like every other Action; and Sanctify them by a right Intention, from Principles of Duty, Charity, Christian Friendship, Gratitude and Respect. We ought to be careful not to render them Criminal by the Loss of Time; by Vanity, Detraction, Calumny, Tale-bearing, and by profane and obscene Discourse, the Bane and Pest of Christian Society, and the Ruin of many. *Rejoice in the Lord*

Lord—let your Modesty be known to all Men, for the Lord is near. Philip. iv. 4, 5. Be ye holy in all Manner of Conversation; 1 Pet. i. 5. but Obscenity or Foolish Talking or Scurrility which is to no Purpose, let it not be so much as named among you. Ephes. iv. A Joke tending to Unchastity may be attended with fatal Consequences, not easily to be repaired.

If, in Conversation at Visits any Thing be said, offensive to God or your Neighbour; silence it, if your Authority permit you; or endeavour to divert the Discourse, or, testify by a serious Deportment your Displeasure. Resolve to speak and act well in Company, in Opposition even to those who act the contrary; quit the Company, rather than communicate with the Workers of Iniquity. *Psal. cxl.* But, beware of a blind Zeal, and act prudently.

A Prayer. Help me, O Lord! by thy Grace, that I may not offend Thee or my Neighbour in Word or Deed. Set a Watch to my Mouth, and a Door around about my Lips that I may not offend by my Tongue. *Psal. cxl.* Regulate my whole Conduct, and shut my Heart to every Impression, that may estrange me from Thee, through *Jesus Christ* our Lord. *Amen.*

R E C R E A T I O N

IS a Relief to the Mind and Body, after Work, and enables us to resume it, with new Vigour and Alacrity; it is also a necessary Remedy and Preservative of Health. But, our Recreation ought to be Innocent, Modest and Moderate. Criminal Diversions, or too great Dissipation and Excess ought by all Means to be avoided. For Pleasures however lawful and
innocent

In any Danger or Fear from Storms, &c. 63

innocent they may be in themselves, cease to be such by their Excess, or the Loss of Time in the Pursuit of them. They soften the Heart, debilitate the Mind, and effeminate the whole Man, so as to render him unfit to apply himself to any serious and arduous Business. They cause an Abhorrence, or at least, a Tedioufness in the Performance of the essential Christian Duties, and most frequently, a Neglect of them. A right Intention then, and Prayer before and after is here to be recommended. For, *Whatsoever you do; do all to the Glory of God, and be without Offence.* 1 Cor. x. 31.

In any Danger or Fear, from Storms, &c.

INSTANTLY cast yourself into the Arms of God's Providence, and sink deep into the Bosom of your Almighty Protector, with a Strong Faith and Confidence; as a Child does on the like Occasions into the Arms and Bosom of his tender Parent. For *whoso dwelleth under the Defence of the Most High, shall abide under the Shadow of the Almighty: And to his Angels hath He given Charge of thee to keep thee in all thy Ways. He shall cry to me, and I will bear him, I will be with him in Distress, and I will deliver him.* Psal. xc.

Say unto the Lord. O Lord, Thou art my Hope and my Strong Hold: Thou art my Refuge and Protector: Thou art my God, in Thee will I trust. Though I should walk in the Midst of the Shadow of Death, I will fear no Evils because the Lord is with me.

A Thanksgiving for your Preservation. I sought the Lord and He heard me: Yea He delivered me out of all my Fear. I will always give
Thanks

64 *The Evening or Night Duty of a Christian.*

Thanks to the Lord : His Praise shall ever be in my Mouth. Psal. xxxiii.

Before a Journey. Pray the Lord to preserve thy going out and thy coming in, that It may be prosperous with Thee, and He keep thy Soul from all Evil.

A Prayer. Vouchsafe, O Almighty and Merciful God ! to direct me in the Way of Peace and Prosperity ; and may thy Holy Angel accompany me, that with Peace, Joy and Safety, I may return Home. From sudden and unprovided Death, O Lord deliver me, through *Jesus Christ*. Amen.

When Returned. Let us bless the Lord : Thanks be to Thee, O my God, who hath preserved my Life from Danger, and my Soul from Sin.



THE EVENING OR THE
NIGHT DUTY.

In the Night-time bless the Lord. Psal. cxxxiii.

In the Night I commune with my Heart and search my Spirit. Psal lxxvi.

EACH Day we pass, is the Image of our whole Life. The Morning reminds us of our Birth ; Noon, of our Progress in Age ; the Evening, of the Decline of Life ; the Night, of its Ending ; Sleep, of Death ; and our Body laid in Bed, as dead and wrapped in the Winding Sheet.

The true Christian who makes it his Morning Duty to adore his God, is careful to end every Day as he began it, by Adoration and Praise, &c. *In the Morning, Say the Prophets, and*
Evening

The Evening or Night Duty of a Christian. 65

Evening I will pray. My Soul hath desired Thee in the Night, Three times in a Day (Morning, Noon and Evening). Daniel bowed his Knees and adored and confessed before his God, as also he had accustomed to do. Psal. liv. Is. xxvi. Dan. vi. As in the Morning and throughout the Day, he hath adored and served God, as his First Beginning and Last End; so in like Manner at Night he devotes his last Thoughts, Words and Actions, to his Preserver and most liberal Benefactor, who has brought him safe, even loaded with Blessings and Favours to the Close of the Day. If you have unhappily in the Day offended God by any *Mortal Sin*; dare not betake yourself to Sleep, until you have implored his Mercy and Pardon, and done your utmost to be reconciled to Him, lest perhaps, whilst you are Sleeping in Sin *He require your Soul from you.* Luke xii.

It happens sometimes, that after the Labour and Toil of the Day; Persons are liable to discharge this Christian Duty, in a very indifferent and drowsy Manner. On such Occasions, it will be requisite to use a little Violence to Nature. Animate then your Devotion by the Words of our Blessed Saviour, reproaching his Sleeping Disciples: *Simon, Sleepest Thou? Couldst Thou not watch one Hour?* Mar. xiv. 17. Though the Flesh be weak, let the Spirit be willing: Be desirous and use your Endeavours to do your best, and your Prayer will become truly an *Evening Sacrifice*, and be accepted by God: But on no Account, omit it; because such an Omission would again degrade you beneath the *Beast without Understanding.*

N. B. It would be a very Christian and laudable Practice, if the Heads of Families would assemble their Children and Servants to join them in their Morning and Evening Duties of Prayer. For, *where there are two or three gathered together in my Name, Saith Christ, there am I in the Midst of them.* Matt. xviii. 20.

PRAYERS AT NIGHT.

In the Name of the Father, &c. ✕.

BLESSED be the Holy and Undivided Trinity, One God. Glory be to the Father; and to the Son; and to the Holy Ghost: as it was in the Beginning, is now and ever shall be World without End. *Amen.*

Come let us Adore the Lord that made us; Because our Lord is a Great God and a Great King above all. Come let us Adore and Fall down before Him. Let us pray to the Lord that made us.

The Litany. Lord have Mercy on us: Christ have Mercy on us: Lord have Mercy on us. God the Father Almighty Creator of Heaven and Earth: God the Son Redeemer of the World: God the Holy Ghost Sanctifier of Mankind. O Sacred Trinity of Three Persons in One God: Have Mercy on us.

O Lord hear my Prayer, and let my Cry come unto Thee. Let the lifting up of my Hands to Thee O Lord! be an Evening Sacrifice.

O Almighty and Eternal God! Lord of Heaven and Earth! I believe that Thou art here present, and seest and hearest me. I believe all the Divine Truths, which Thou who art the Unerring Truth, teachest us by thy Word and Church.

Prostrate

Prostrate before thy Divine Majesty, I Adore Thee, with my Body and Soul, with all the Members and Senses of the One, and the Powers and Faculties of the Other; and I humbly offer them up all to Thee, who art my First Beginning and Last End. I associate myself with all thy Angels and Saints to Praise and Glorify Thee. To Thee, O Most Gracious God! I render my most humble and hearty Thanks for all the Blessings and Favours which Thou hast bestowed on me, this Day; for having preserved me from all Perils of Body and Soul, particularly these (*here recollect the particular ones*).

And now I beseech Thee, O Merciful God! to open the Secrets of my Soul to me, and to make known to me all my Sins and Iniquities, by which I have offended Thee, this Day. Shew me to myself that I may see myself, and my Offences against Thee, with the Horrour and Detestation Thou beholdest them; and vouchsafe to grant me that Contrite and Humbled Heart that may be accepted by Thee. *Here Examine Yourself: What you have Thought on; Desired, Seen, Heard, Said or Talked; Done or Omitted against the Commandments of God or the Precepts of the Church. The Sins you are most subject to; where you have been, in what Company. How you resisted such a Temptation, Occasion, &c. How you have performed your several Duties. Also the Number and Circumstances of each Sin, and what Progress you have made in Virtue, &c.*

Then Say. I Confess to Almighty God, &c.
Page 40.

N. B. *When you have said, in Thought, Word and Deed. Rehearse your particular Sins, in Secret*

to God, in the Order and Manner, you intend to Confess them to the Priest, at your next Confession. And Continue to observe this Method, every Morning and Night, adding the Sins, number, &c. of them as they Increase. It will enable you to make your Confession entire; and render the preceding Examination of Conscience Short and Easy, and yourself ready for Confession, in the Case of any sudden and dangerous Accident of Sicknes or otherwise. Then Conclude with, Thro' my Fault, &c. Therefore I Beseech, &c.

An Act of Sorrow. O Merciful God! I am Sorry from the Bottom of my Heart for these Sins and all those of my past Life. It Grieves me that I have so unworthily and so ungratefully Offended Thee, because Thou art infinitely Good in Thyself, and infinitely Good to me; heaping upon me thy Blessings and Favours, notwithstanding I daily Offend Thee and add Sin to Sin. Oh! It grieves me! I most humbly crave thy Mercy and Pardon, and I hope to receive It through the Merits of *Jesus Christ* my Redeemer. I firmly purpose by the Help of thy Grace which I most earnestly Implore, never again, wilfully to offend Thee, but to Love and Serve Thee better than I have hitherto done. O *Jesus* have Mercy on me and Forgive me my many and great Offences. *Jesus* Help me to overcome all Temptation to Sin; *Jesus* strengthen me in my good Purpose; *Jesus* Grant me Grace to persevere in this my Resolution.

O Almighty and Merciful God! vouchsafe to give me the Pardon, Absolution ✠ and Remission of my Sins. *Amen.*

Oblation. O Sovereign Lord of Life and Death! My Time is in thy Hands. I Offer to Thee, the Rest I am going to take according
to

to thy Divine Appointment, thereby to enable me to Serve Thee with new Vigour. May it be to thy Glory. Vouchsafe thou to keep me, this Night, from all Sin, from every Defilement of Soul or Body, and from Sudden and Unprovided Death. I Desire that my Heart and Soul may live and breathe only for Thee. But, O Sovereign Lord ! If Thou hast ordained this Night to be my last, thy Will be done ; I accept the Sentence of my Death, as justly due to my Sins, and I unite it to the Death of my Blessed Redeemer *Jesus Christ*, in whose Arms Stretched out on the Cross when He expired I desire to breathe my last.

I Love Thee, My God, above all Things, *with my whole Heart, with my whole Soul, with all my Mind, and with all my Strength* : And for the Love of Thee, I love every one as myself ; I freely and from my Heart forgive every one that hath offended me, and I ask Forgiveness of every one whom I may have offended. Into thy Hands, O Lord, I commend my Spirit, Lord *Jesus* receive my Soul.

I Believe in God, &c. Our Father, &c. Hail *Mary*, &c.

O Blessed Virgin *Mary*, my holy Guardian Angel ; Blessed Patron St. *N.* and all ye Angels and Saints intercede to God for me, that I may be assisted and protected this Night, and at the Hour of my Death, be saved by Him who Liveth and Reigneth for Ever and Ever. *Amen.*

O God ! Gracious and Merciful ! Shew thy Mercy to all Sinners. Grant Salvation to all the Faithful, Living and Dead, and thy Blessing to this thy Family, through *Jesus Christ* thy Son, who for us underwent the Torments of

the Cross, and Liveth and Reigneth with Thee and the Holy Ghost, One God, World without End. *Amen.*

Vouchsafe, O Almighty and Merciful God, the Father, Son, and Holy Ghost, to Bless ✠ and Preserve me. *Amen.*

N. B. *Whilst you undress, entertain yourself with the following Reflection.*

I shall one Day, and perhaps this very Night, lay aside these clothes, never to retake them. For, Dust I am and into Dust I must return. *Naked came I out of my Mother's Womb; and naked shall I quickly return into the Womb of our common Mother, the Earth.* Job i. 21.

A Prayer. Grant, O Lord! that whilst I divest my Body of these Marks of Sin, my Soul may by thy Grace be divested of Sin and vicious Habits; and that at the Resurrection of the Dead at the Last Day my Soul and Body may both be clothed with the Robes of a glorious Immortality.

When you are laid down in Bed: Say, In the Name of my Lord Jesus Christ, and with Him extended and fastened on the Cross, I lie me down to Rest. Into thy Hands, O Lord, I commend my Spirit; Lord Jesus Receive my Soul. Hide me Dear Jesus in thy Wounds: In these I will sleep in perfect Peace and take my Rest.

Before you settle yourself to Sleep: Desire at every Respiration you take when asleep, to say from your Heart. O Jesus crucified for me, my Soul desires Thee—yea and with my Spirit, in my Heart I will watch to Thee until Morning. *Is. xxvi.*

Renew the same Desire, as often as you awake in the Night: By this Mean, you will in a Manner, pass the whole Night (with Jesus) in the Prayer
of

of God. *Luke vi. If you continue awake any Time, make the following Reflection.* In this Manner, will my Body, one Day be wrapped in a Winding Sheet, laid in a Coffin, and in the Grave, to be the Prey of Worms, and reduced to Dust. O God! what and how great the Folly and Misery! that Man should be so senseless, as to labour only to gratify this Flesh of Corruption, which is shortly to be the Prey of Death and Worms; and to neglect his Immortal Soul.

A Prayer. Grant, O Lord, that I may never be so Unthinking. For, whom have I in Heaven but Thee; and there is none upon Earth that I desire in Comparison of Thee. My Flesh faileth, but O God! Thou art my Portion for ever.

*The Benefit to be reaped from the Observance of the
aforesaid Christian Duties, Rules and Practices.*

AN exact Observance of these Duties, &c. will not a little conduce to settle us in the Possession of the Kingdom of God, even in this Life: Accordingly our Blessed Saviour tells us *The Kingdom of God is within you.* *Luke xvii.* This Kingdom according to *St. Paul* is *Justice, Peace and Joy in the Holy Ghost.* *Rom. xiv.* The Observance of them will help us in a faithful Keeping of the Commandments, and thereby to *fulfil all Justice,* *Mat. iii.* in as much as we shall render to God our Grateful Acknowledgment and fervent Love of Him, and neglect no one Duty of our Service to Him; and we shall use our earnest Endeavours to sanctify ourselves and save our Souls: our *Work* will be *perfect,* and we shall be *perfect and entire, failing*

in nothing. Jo. i. Our Attention to God will be, in a manner, continual, to behold Him as present with us, and always to make his Glory the Aim and End of all we do: To Consult Him and to rule our Conduct by his Divine Light and Will; to Ground our whole Confidence on his Grace and Help; and to Seek and Love Him as our Chief Good: We shall be moreover Attentive to ourselves to observe our Ways; to watch against a thousand natural and sensual Motions that otherwise escape us, and the almost continual Windings of Self-love that creep imperceptibly into and blend themselves with our best Actions and sully them. Hence we shall be enabled to live conformably to the Will of God, and to perfect our Sanctification by an intimate Union with Him, and in some Measure possess Him, which is the Consummation of *Perfection*. Hence again will result *Peace* and *Joy*; and as this constitutes the Kingdom of God and the Happiness of the Blessed in Heaven; so It will also constitute our Happiness here on Earth, and fit us for the like Full and Everlasting Possession of God, and his Heavenly Kingdom hereafter.

EXTERNAL SACRIFICE.

SACRIFICE, in general, is any Act of *Religion*, whereby we Worship God, and Offer and Unite ourselves to Him. Such as *Prayer, the Praise of God, Sorrow for Sin, the Corporal and Spiritual Works of Mercy*, in a Word, *the Observance of the Law of God*.

Sacrifice, in particular, as distinguished from the aforesaid Acts, is a *Supreme Act of Worship*
due

due and paid only to God; by the Offering made to Him of some outward Thing, by a lawful Minister, in which, the Thing offered is either destroyed or changed, thereby to acknowledge the Supreme Power and Dominion of God over us, and of our entire Dependance on Him.

In the Old Law a real Destruction of the Thing offered, was made, when the Beasts and Birds were Slain and Burned, the Whole or in Part. And a Change only of Being or Condition was made (which was accounted a Mystical Destruction) as in the Sacrifice of the *Emissary* or *Scape Goat* or *Goat of Dismission*. This Goat was neither slaughtered nor burnt. The High-Priest offered It to God, charged It with the Sins of the People, and then dismissed It into the Desert. This *Dismission* was accounted a *Mystical Destruction*, with respect to the People, in whose Sight the *Goat* never again appeared.

The Obligation of offering *Sacrifice* to God, results as essentially from *Religion*, as *Religion* does from the Knowledge of a God; and this way of Worship may be said to be of Divine Institution; for as *Eusebius* observes, It was not taken up by Chance, or by a Human Motion, but Suggested to them by a Divine Intimation, *Lib. 1. Demonst. Eveng. C. x.* accordingly it is said, *By Faith Abel offered to God a Sacrifice. Heb. xi. 4. Noah erected an Altar, and taking of all the Cattle and Fowls that were clean offered Holocausts &c. or Burnt Sacrifices. Gen. viii. Abraham upon his return from Egypt erected an Altar; Gen. xiii. and They did it, without any express Command of God. And after, God Himself gave the Command (the first we read of) to*
Abraham,

Abraham: Take me a Cow of three Years old and a She-Goat, &c. a Turtle, &c. C. xv. And Again, Take thy Son Isaac—and Thou shalt offer him for an Holocaust. C. xxii.

The Same was ordained by written Precept in the Law of *Moses*. The Prophets also foretold, that external Sacrifice should be offered in the Law of Grace and the New Testament.

This Homage of *Sacrifice* is peculiarly due to God, and to no Creature how excellent soever, insomuch that as all Nations found it necessary to offer *Sacrifice*, so none durst Sacrifice to Any but to Him, whom they either knew or thought or feigned to be God. *St. Aug.*

And It may be remarked, that the Devil hath at all times induced those, whom He seduced from acknowledging the only One true God, to pay to Himself that Supreme Worship of *Sacrifice*, which he knows to be due to God alone.

This Obligation of *Outward Sacrifice* is founded on the Obligation we lie under of acknowledging publicly, by some sensible or outward Testimony, the inward Disposition of our Heart, with respect to the Sovereign Majesty of God: And, because we consist not only of Soul but also of Body, and by God's Goodness we have the use of Corporal Things.

By this *external Sacrifice* we testify to God the disposition of our Heart towards Him, inasmuch as by the *Destruction* or *Change* that is made of the Thing offered we protest to God; 1st, That we Look upon Him as the Absolute Lord of us and all Things, and esteem all Creatures as nothing in respect to Him. 2^{dly}, That he hath no need of our Goods, seeing that
we

we destroy them when offered to Him. 3dly, That He is moreover the Absolute Lord of our Life and Death, and therefore we are ready to Surrender the Life He bestows, and to Die whenever He shall ordain it, like the *Victim* which we offer to Him. 4thly, That by Sin we have deserved Death, and as he doth not permit us, to effect it on ourselves, we substitute another *Victim* in our Stead, whose Death we beg him to accept, and that it may satisfy his Justice for our Sins, in view of the Disposition we are in to Sacrifice ourselves to Him as we do the Thing which we offer to him in Testimony thereof.

Without such Dispositions, and the Internal Sacrifice of the Heart, as above, p. 7. 8. no external Sacrifice can be acceptable to God: But He is rather dishonoured by our Hypocrisy, outwardly protesting what we have not inwardly in our Heart. For, as not only the H. Script. and Fathers, but also Moral Philosophers teach us: *It were a grievous thing, if God had respect rather to the Gifts and Sacrifices of Men, than to their Mind. Abel* offered with a pious Mind; *Cain* without a due Sense of God and sincere Affection to him. He offered the Fruit of his Ground, but did not Devote himself to God. *Our Lord had respect to Abel and to his Gifts: But to Cain and to his Gifts he had no respect.* Gen. iv.

But now it is not allowed to offer to God, as heretofore, *Beasts, Birds, &c.* in Sacrifice; these ancient Sacrifices were only the Shadow and Figure of an ultimate Sacrifice to come, viz. Of the Bloody Sacrifice which *Jesus Christ* offered of Himself on the Cross. By this Sacrifice *Christ* accomplished all foregoing ones, abolished them,

them, and hath enabled us to render to God a Worship and Sacrifice suitable to his Greatness, and altogether worthy of his Acceptance: And 'twas in view only of this Sacrifice, that He accepted the others. But *the Shadows removed have made place for the Truth. Hosts and Gifts I will not receive of your Hands, Saith the Lord.* For from the Rising of the Sun to the going down, Great is my Name, and in every place there is Sacrificing, and there is offered to my Name a clean Oblation. Mal. i. 11. For, *It was impossible that the Blood of Goats or Bulls could appease God and render Him favourable, and Sins be taken away by them. Heb. x.* It was more-over impossible that Men of themselves could appease God by the Sacrifice of their Hearts. They needed to be reconciled to God by *the Blood of a Mediator of a better or New Testament, that by means of his Death, for the Redemption of their Transgressions, which were under the former Testament, They that are called may receive the promise of eternal Inheritance. Heb. viii. 6, ix. 15.* Hence God accepted these *ancient Sacrifices*, only on account, that thereby Men testified to Him the inward Sentiments and Dispositions of their Hearts; from a Belief of the Messiah whom they expected, and who was represented, and as it were offered, by all those Sacrifices which derived all their Efficacy from him, whose Death they prefigured; in respect whereof it is said, *The Lamb which was Slain from the Beginning of the World. Apoc. xiii. 8.* It was always the Blood of this Lamb, *Jesus Christ to come*, that operated the Reconciliation of Sinners, by those Sacrifices. But the entire and complete Effect of this Reconciliation was suspended until this
Blood

Blood of Jesus Christ was really and effectually shed. *And without shedding of Blood there is no Remission.* Heb. ix. Not that God could not have pardoned Sin without Satisfaction made to his Justice by the Suffering of the Sinner himself, or of a Sacrifice in his Stead. But according to the Method and Dispensation which the Wisdom of God had pitched upon, He was resolved not to dispense Forgiveness in any other way. For which Reason He seems to have intimated this Principle to Mankind from the Beginning, *That Sin was not to be expiated but by Blood*, that is, either by the Death of the Sinner or of a *Victim* Sacrificed in his Stead. For God having made a most gracious Covenant with our First Parents (*Gen. iii. 15.*); it seems not unreasonable to suppose, that He also signified to them, they should, for the Confirmation of It, offer to Him *Sacrifices*: by the Blood of which, Covenants were ratified in after-times. And therefore what is so probable, as that by God's Orders the Beasts of whose Skins *Our Lord God made for Adam and his Wife Garments and clothed them*, ver. 21. were Slain for a Sacrifice to Him, the better to represent to them their Guilt, and that the promised Seed should vanquish the Devil, and Redeem them, by shedding his Blood.

Now! the Life of our *Blessed Saviour*, as well as his *Death*, was made up of Sufferings of one kind or other, from his Birth to his Cross, on which he gave up the Ghost: And not only continual Sufferings, but the greatest that ever were, considering the Dignity of the Person that Suffered, and the Nature of the Sufferings: Considering likewise that these Sufferings were

not

not only wholly undeserved on his Part, but unmerited also on ours, for whose Sake He Submitted Himself to them.

Our *Blessed Saviour* then, and our *Sacrifice*, being the Son of God in our Nature; and He voluntarily assuming it, and Submitting to the Condition of Humanity or the Nature of Man, in its lowest and most miserable State, Sin only excepted; and His being contented to live a Life of doing Good and Suffering Evil, and at last to be put to Death and Slain a *Sacrifice* for us; the Dignity of the Person who did and Suffered all this for us, and his Dearness to God his Eternal Father, must needs give an infinite Value to so perfect an Obedience and such patient Sufferings; so as to render them a full and perfect *Sacrifice*, abrogating all former ones, which could not make *the Comers thereunto perfect*: And He *Jesus Christ* taketh away the first, that He may establish that which followeth. Heb. x. 9.

And It was for that Reason, all the Saints of the Old Law, were obliged to wait, till the *Sacrifice of Jesus Christ* had been fulfilled and offered, and He Himself came to deliver and lead them with Him in Triumph into Heaven, to which He opened to them the Entrance by his *Blood*, and the *Victory* he had carried over the Devil, Sin, Death and Hell: God so ordaining that None should be admitted into the Heavenly Joys and Fruition of Him, until the Way of Eternal Glory were opened by his Eternal Son, made Man for us, Our Lord and Redeemer's Passion, Resurrection and Ascension. Heb. xi. 40.

Now! of the Things which we have spoken, This is the Sum, we have such a High-Priest who is seated on the Right-Hand of God on the Throne of Majesty

The Most Holy Sacrifice of the Mass. 79

Majesty in the Heavens. A Minister of the Holies and of the true Tabernacle, which the Lord hath pitched and not Man, who continueth for ever, hath an everlasting Priesthood, whereby He is able also to Save for ever them that come to God by Him: Always living to make Intercession for us. Heb. viii. 1. vii. 24, 25.

The Most Holy Sacrifice of the Mass.

THIS Ultimate Sacrifice, and the only one now to be offered, is that *clean Oblation* offered every where on the *Altar*, as foretold by the Prophet *Malachi*, c. viii. 11. and is called *The Most Holy Sacrifice of the Mass*: Or, *An Oblation and Consecration of Bread and Wine into the Body and Blood of Jesus Christ*, then truly and really present *true God and true Man*, under the *Veils* or *Appearances only* of the laid Bread and Wine, and is a commemorative Representation of his *Passion and Death* for us and a *Standing Memorial* thereof. *Jesus Christ Himself* instituted and ordained It, at his last Supper the Night before his *Passion and Death* on the Cross. *Whilst they were at Supper, Jesus took Bread, gave Thanks, and Blessed and Broke It, and gave to his Disciples, Saying: Take ye, and Eat: THIS IS MY BODY, which is given for you.—In like Manner the Chalice also: After He had supped, giving Thanks, gave it to them, Saying: Drink ye all of This, FOR THIS IS MY BLOOD of the New Testament which shall be shed for many unto Remission of Sins. Matt. xxvi. 27, 28. Mar. xiv. 22, 23, 24. Lu. xxii. 19, 20. And Jesus commanded that the Same should be done ever after, Saying, to his Disciples, Do This for a*
Comme-

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Commemoration or Remembrance of me, Lu. xxii. 19. whereby He invested Them and their Successors, Bishops and Priests, who are the Ministers of his Church and Dispensers of his Sacraments and Grace, with Power to do the same; as if He had said, *To me is given all Power in Heaven and Earth.* Matt. xxviii. 18. *And as the Father hath sent me, I also send you.* Jo. xx. 21. Do then This which I have just now done. Take ye Bread, Bless and Consecrate it to be truly the Substance of my Body, and in like Manner take ye the Chalice, Bless and Consecrate Wine to be truly the Substance of my Blood, offer them in Sacrifice: Nourish your Souls with this Food; *for my Flesh is Meat indeed, and my Blood is Drink indeed*, not in Figure only, but truly, really, and substantially; Jo. vi. 56. and distribute this Food to my Faithful ones who shall believe in me, *and behold I am with you all Days, even to the Consummation of the World.* Matt. xxviii. 20. Not only to the End of that particular Age in which his Disciples were to continue; but to the End of the Gospel Age, and the Consummation of all Ages. And therefore there are made many Priests, because by Reason of Death, they are not suffered to continue. Heb. vii. 'Tis therefore plain, that by the Institution of this Sacrifice and Sacrament, our Blessed Lord intended that It should be *The perpetual Sacrifice*, Dan. viii. and *Sacrament*, to be Offered and Received in his true Church 'till his second Coming to Judgment: Because as *St. Paul* tells, by this *Sacrifice and Sacrament* the Death of *Christ* is to be Represented and Commemorated till he comes. *As often as you Eat this Bread and Drink the Chalice, you shall shew the Death of the Lord,*
until

until He come. 1 Cor. xi. 26. *But This* (Jesus Christ) *for that He continueth for ever, hath an everlasting Priesthood.* Heb. vii. Our Lord Jesus Christ is therefore a Priest for ever, and hath no Successor; but He liveth and concurrerth for ever with his Ministers, the Priests of the New Testament in all their Functions, and is in this particular Himself both *Priest* and *Victim*. Wherefore the Priests consecrate the *Bread* and *Wine*, not by their own Words and Power, but by the Words and Power of Jesus Christ, who at his Last Supper worked this marvellous Change of the Substance of *Bread* into his *Body*, and the Substance of *Wine* into his *Blood*, which Change is therefore called by the Church TRANSUBSTANTIATION, and He continues to do the same by his Priests in the *most Holy Sacrifice of the Mass*.

Though these Truths are obscure and incomprehensible to human Reason and Understanding; shall we therefore be scandalized and go back? or shall we say? *This Saying is hard and who can bear it?* or, *How can this Man give us his Flesh to eat?* Jo. vi. No! for we believe that *Christ is the Son of the Living God*, v. 70. That He hath *the Words of eternal Life*, and that He is *the Truth*, Jo. xiv. who hath said, *This is my Body; This is my Blood*, Mat. xxvi. and *Do you This*. Lu. xxii. *With Man indeed This is impossible; but with God all Things are possible.* Mat. xix. 26.

This *Sacrifice* and *Sacrament* is called a *Mystery of Faith*, not only because It is to be believed with a Steady Faith, but moreover because by *Faith* we perceive Christ's *Body* and *Blood* hidden under the Species, Forms or Appearances of

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Bread and Wine: Though 'tis chiefly said of Christ's Blood hidden under the Species of Wine, because of the Difficulty to Human Reason, when *Faith* offers to us to believe that the Son of God, both God and Man suffered Death for us; which Death is indeed signified in the Sacrament of the *Blood*: Wherefore fitly in this Place, rather than in the Consecration of the *Body*, is the Passion of the Lord commemorated in these Words: *Which shall be shed for the Remission of Sins.* Cat. Con. Trid. Fid. P. ii, Sac. Euch. lxix.

The Sacrifice which our Lord Jesus made of Himself on the Cross, and that which is offered of Him in the Mass is One and the same, as to the *Substance* or *Victim* offered, and differs only in the Manner of offering: The former being Bloody by the actual Shedding of his Blood, the latter Unbloody and Mystical. Upon *Calvary*, He, by the Shedding of his Blood, merited for us the Remission of Sins, the Grace of *Reconciliation* and *Justice* with God his Eternal Father; in a Word, He *obtained* for us *Eternal Redemption.* Heb. ix. 12. Upon the Altar, He is the Same *Priest* and *Victim*, the *High Priest who is seated on the Right Hand*, &c. *continueth for ever, and hath an Everlasting Priesthood according to the Order of Melchisedech; always living to make Intercession for us.* Ibid. viii. 1. vii. 24, 25. And He placeth the same Body that was Immolated on the Cross; and the same Blood that was there shed, in a State under the Veils of Bread and Wine, so as to be *Truly* and *Really* and *Substantially* present; thereby to apply effectually unto us his Merits, and to communicate actually to us all the Graces He
merited

merited for us on the Cross, and also to serve for the Food and Nourishment of our Souls.

The Holy Sacrifice of the Mass, is moreover a lively *Representation* of the *Sacrifice* on the Cross, inasmuch as the *Bloody Separation* that was made on the Cross of the *Body* and *Blood* of *Jesus Christ*, is perfectly represented, by the *mystical Separation* which is made on the *Altar*, of that same *Body* and *Blood*. For, by the Words of the Consecration, *viz.* THIS IS MY BODY, the *Bread* is changed into his *Body*, and by these Words, THIS IS THE CHALICE OF MY BLOOD (thus understood, *This is my Blood which is contained in the Chalice*) OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS, the *Wine* is changed into his *Blood*. And, notwithstanding *this Body* and *this Blood*, were once really separated from each other in his *Passion*, and re-united at his *Resurrection*, never more to be separated: Yet his Will was that the real Separation made on the Cross, should be lively represented on the *Altar* by the separate Consecration of the *Bread* and *Wine* into his *Body* and *Blood*, as said above. And that thus, the *Sacrifice of the Mass* should be a continued Image and Representation of that on the Cross, even to the *Consummation of the World* and in *Every Place*.

Again! The *Holy Sacrifice of the Mass*, is truly a *commemorative Representation* of our *Blessed Saviour's* Sufferings for us: And is most proper to remind us of them, and to move and raise in us Affections suitable to the Remembrance

84. *The Most Holy Sacrifice of the Mass.*

and Consideration of them. *Do this* (Saith our Lord) *for my Remembrance*; that is, to bring into your Minds, and to renew the Remembrance of all those grievous Pains which I have endured for your Sakes, to procure for you a Remission of Sins, and a Reconciliation to God my Eternal Father. And *as often, &c. you shall shew the Death, &c.* This was the particular Thing, our Lord gave in Charge, when He was going to lay down his Life for us, to undergo the most grievous Pains and Sufferings for our Sakes, and to yield up Himself to the worst of temporal Deaths, that He might deliver us from the bitter Pains of Eternal Death. Can we then, without the most horrible Ingratitude, neglect this dying Charge of the Greatest Friend and Lover of our Souls? What a strong Impression ought not this Charge, and the Remembrance of his Passion and Death for our Salvation, to make upon our Minds; especially if we add, those other Words of His, not long before his Death, *Greater Love than this hath no Man, that a Man lay down his Life for his Friends*; yet he did it for us who were his Enemies; the Consideration of this, ought to raise in us Sentiments of the highest Gratitude, Love and Pity, particularly as often as we assist at this Holy Sacrifice, or receive the Holy Communion: We ought to remember what He hath done for us; to look upon Him whom we have pierced, and to resolve to grieve and wound him no more by Sin. To which purpose so solemn a Representation is very conducive, because therein we Behold by *Faith*, and in mental Effigy, *Christ* crucified, his *Body* broken, his *Blood* poured out for us; this in some measure

sure places us in the Condition of those, who were Eye-witnesses of *Christ's* Sufferings, and beheld Him dying upon the Cross for us. And as his glorious Body is sitting in Heaven at the Right Hand of God the Father, Invisible to our Corporeal Eye (until He come again at the Last Day, *the Time when this continual Sacrifice shall be taken away.* Dan. xii). To recompense this, and that we should not forget Him and be wholly estranged from Him; He was pleased to ordain this *Mysterious Sacrifice*, in which He is truly and really present with us, for the above Purpose of a *Continual Sacrifice*, or *Supreme Act of Worship*, and for the *Food and Nourishment* of our Souls, of which singular Blessing and Token of his Love to us, we should never be unmindful, but Bless, Glorify, and Praise Him until the End of the World, and for ever.

Finally, *The Holy Sacrifice of the Mass*, is that *August Sacrifice*, of the *Christian Religion*, which, only the *True Church of Christ* (above p. 27.) Possesseth and Glorifieth in. And It is the most excellent, the most pleasing, and the most acceptable *Sacrifice and Worship* we can offer and pay to God. *Sacrifices and Oblations and Holocausts for Sin, Thou (God) wouldst not, neither are they pleasing to Thee, which are offered according to the Law of old; then said I (thy coeternal Son) Behold I come, O God.* Heb. x. And *this Sacrifice and Oblation of the Body and Blood of Jesus Christ*, is the most efficacious Resource we have in all our Wants; because therein *Jesus Christ* Himself is at once the *Priest* that offers, and the *Victim* that is offered.

A Preparation before Mass.

WHENEVER you are about to Assist at *the most Holy Sacrifice of the Mass*; instantly Raise up your Mind and Heart to God. Recollect your *Blessed Redeemer Jesus Christ*, led forth and carrying his Cross to be Crucified. Follow and Accompany Him, in Spirit, with his Blessed Mother and the devout Women, who *bewailed and lamented Him*. Luke xxiii. Imagine that you hear Him say, *Weep not over me, but weep for yourselves and Children*. Conceive a deep Sorrow for your Sins, by which you even then contributed to Crucify Him, and perhaps yet do continue to do the same, *Crucifying again to themselves the Son of God*. Heb. vi. 6. Proceed to the Church as to Mount *Calvary*; and while the Priest is vesting himself, prepare yourself to Assist in due Manner, at this *August Sacrifice*.

To this Purpose, if you be in Sin (and particularly if in Mortal Sin) by most earnest Prayer, Beseech your Lord *Jesus* to turn his merciful Eye upon you, as he did on *Peter*, with Pity, Love, and Compassion, that you may also, as *Peter* did, go forth from your Sins by a true Sorrow and Purpose of Amendment, and *weep bitterly* for them. Then, by a strong and lively Faith, excite yourself to the like Sentiments, you would have conceived, if you had been present on Mount *Calvary* at the Crucifixion, last Sufferings and Death of your dear Redeemer *Jesus Christ*; then, casting your Eyes upon the Crucifix, excite yourself to a sorrowful and grateful Remembrance of Him and his Sufferings for you; and retain the same in your Mind
and

and Heart, during the whole Time of this most holy and tremendous *Sacrifice*.

The Preparatory Prayer.

I Know, O My God! and I Acknowledge that I have grievously offended Thee by numberless Sins; I deserve thy just Indignation and Condemnation, I desire to appease thy Anger justly irritated against me, and to Repair the Injury which I have done, and the Insult which I have thereby offered to thy *Divine Majesty*. But of myself! I am wholly unable to effect it. Behold! I now here prostrate myself before Thee, and I accuse myself of all my Sins and Iniquities, and in particular of these - - - - of which I am, at this present, guilty. I Judge and Condemn myself, and own that I am not worthy to lift up my Eyes to Heaven, or Appear before Thee, at this Holy Sacrifice: But O God! be Merciful to me a Sinner; from my Heart I detest my Sins and Ingratitude: It grieves me that I have so basely and so ungratefully offended Thee, my good God. O Eternal and Almighty God! look, I beseech Thee, upon thy beloved Son, my Redeemer, and the Object of thy Affection and Complacency. Behold Him the bloody *Victim* once offered on the Cross for me, and now about to renew the Memory of It, and to offer Himself in my Behalf, an unbloody Victim in this most holy Sacrifice. If then, O most merciful God! and Father of Mercies! Thou now behold me, let it be through those Hands and Feet of my Redeemer cruelly bored through with Nails, and through his sacred Side pierced and opened with a Lance for my Sins; they are now, the Place

of my Refuge against thy Anger and Indignation. His most precious Blood now crieth out to Thee, not for Vengeance but for Mercy upon this miserable Sinner : *Father forgive Him* ; forgive me then O most merciful Father ! again and again I cry aloud to Thee and from my Heart ; Father forgive me ! I purpose by thy Grace never more to Offend Thee. This I most earnestly beg and hope to obtain from Thee, through the Merits of the Passion and Death of thy Son our Lord *Jesus Christ*. Amen.

The Intention.

O Almighty and Eternal God ! Lord of Heaven and Earth ! infinitely amiable and the inexhaustible Source of all Good ! I a most miserable Sinner, with the utmost Reverence, Devotion and Love I am able, prostrate myself, Soul and Body, before the Throne of thy Glory. And I offer this most holy Sacrifice of the Mass to Thee, to whom alone It is due ; in Union with that admirable *Sacrifice*, which thy beloved Son *Jesus Christ* in our Nature, true God and true Man, Instituted at his Last Supper, and Consummated on the Cross, Himself being both *Priest* and *Victim*. Vouchsafe to accept It to thy greater Honour and Glory and Praise ; in Protestation of thy Supreme Excellence and Dominion over all thy Creatures ; and of our entire Subjection and Dependence on Thee. In a most grateful Commemoration of the Life, Passion, Death, Resurrection, and Ascension of the same *Jesus Christ* our Lord ; and in Obedience to his Command that we should do it in Memory of all He has done and suffered for us. In Thankgiving

giving for all thy Benefits bestowed on me an unworthy Sinner, and on all Mankind. For a Propitiation and an Atonement for all my Sins, and those of the whole World. To obtain from Thee the Forgiveness of them; and the Grace I stand in need of, particularly this. — And for the Good of all thy Faithful, Living and Dead, particularly these —.

N. B. *If you are to Receive the Holy Communion; add the following :*

And with this Intention, I offer to Thee, O My God! the Holy Communion of the Body and Blood of thy Son our Lord *Jesus Christ*, which I am about to receive: And I desire that Thou, O *Jesus* My God and my Lord! who herein givest Thyself to me, to be the Food of my Soul, may'st ever Abide in me and I in Thee.

An Oblation of Yourself.

O God! the Sovereign Lord of Heaven and Earth! all Things therein are thine. Thou needest not Us nor our Goods: Yet vouchsafe to Receive graciously the voluntary Oblation which I, at this present, make to Thee, of myself and of all that I have, in Union with that voluntary Oblation which thy beloved Son, my Redeemer, made of Himself on the Cross, and still continues to make on the Altar, to Thee his Eternal Father, for me. In the Fulness of my Heart I do offer myself, at this holy Sacrifice, to be evermore Thine, to Love, Serve, and Adore Thee, and in all Things to do thy holy Will. I also Offer in Sacrifice to Thee, the Life which Thou bestowest on me, by a willing surrender of it at the Hour of my Death,

Death, whenever Thou shalt require It from me, in Union with the Life and Death of my Redeemer *Jesus Christ*. And vouchsafe Thou, O *Jesus*, my Lord! also to Receive this my Oblation, and Offer It to thy Eternal Father; with whom, and the Holy Ghost, Thou Livest and Reignest One God, World without End. *Amen.*

N. B. *The foregoing Prayers may be said or omitted, according to Each One's Devotion and Opportunity.*

When the Priest comes forth to the Altar; Contemplate your Blessed Redeemer, ascending to Mount Calvary: And whilst he stands in the Middle of the Altar; Renew the foregoing Intention, &c. or Say as followeth:

O Lord God! Grant me Thy Grace, and the necessary Dispositions to Assist worthily at this adorable Sacrifice. With *Jesus Christ* thy Son, and our Lord and Redeemer I offer It to Thee; in Union with thy Holy Church and thy Minister the Priest; and for the same Ends for which they now Offer It to Thee, O Blessed Trinity! One God, Father, Son, and Holy Ghost!

At the Beginning of the Mass.

In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. *Amen.*

JUDGE me, O God! but deal not with me as my Sins deserve in the Rigour of thy Justice. Thou delightest not in Burnt-offerings. The Sacrifice acceptable to Thee, is an afflicted Spirit; a contrite and humbled Heart, O God! Thou wilt not despise. Have then regard to the Sighs and Desires of my Sorrowful Heart. I will confess my Iniquities to Thee who art my God,

God, good and merciful, and I will trust in thy Mercy that Thou wilt forgive the Impiety of my Sin. Separate me, O Lord, from the World and all its Iniquity; destroy in me the Empire which the World, the Flesh, and the Devil have over me. And Thou, O Lord *Jesus*! who hast said of Thyself, I am the Way, the Truth, and the Life; and, I am come to cast Fire on the Earth; and what will I but that It be kindled; Enlighten my Mind by thy Divine Wisdom and Truth; and Inflame my Heart and Soul with the Fire of thy Divine Love, that I may confidently appear before thy Divine Majesty at the Altar, and Assist at this most holy and tremendous Sacrifice, with Benefit to my Soul. *Amen.* So be it, I pray Thee, O God the Father, Son, and Holy Ghost, to whom be all Honour and Glory for ever and ever. *Amen.*

At the C O N F I T E O R,

See page 40; or say as follows:

THOU needest not, O Lord! my Confession; for Thou dost penetrate into the very Bottom of my Heart and Soul; and there Thou beholdest all my Guilt. Yet! I Confess and Accuse myself to Thee, that I have grievously Sinned against Thee in Thought, Word and Deed; through my Fault, through my Fault, through my exceeding great Fault. It grieves me exceedingly that I have ever Offended Thee so Good a God! O Blessed Virgin *Mary*! all ye Angels and Saints pray for me to our Lord God!

And Thou O Almighty and Merciful God! who alone forgivest Sins, have Mercy on me, and vouchsafe, I beseech Thee, through *Jesus Christ* thy Son to Grant me now the Pardon, Absolution

Abolution ✠ and Remission of my Sins ; and Lead me safe through this Life to Life Everlasting. *Amen.* Lord hear my Prayer and let my Cry come unto Thee.

Whilst the Priest ascends to the Altar, Bows down and Kisses It.

N. B. *The Priest kisses the Altar, out of Respect to the Place whereon Jesus Christ is going to be offered in Sacrifice; and to denote that our Reconciliation to God, was wrought through Jesus Christ on Mount Calvary, of which the Altar is an Emblem: Also that Himself and the People unite themselves in Spirit to Jesus Christ, who is the Victim to be offered, and the Chief Priest who offers; and moreover that they implore the Intercession of the Martyr or Martyrs, whose Relicks are deposited within the Altar.*

The P R A Y E R.

O Lord God Almighty ! I beseech Thee, through *Jesus Christ*, to blot out my Iniquities and yet more to cleanse my Soul from every Stain of Sin ; that I may worthily approach thy Sanctuary, and with the Priest offer this Sacrifice to thee ; and be assisted by the Intercession of thy holy Martyrs and Saints.

At the I N T R O I T.

So called, because anciently It was sung whilst the People entered, and placed themselves.

The P R A Y E R.

I WILL enter into thy Tabernacle O Lord of Hosts ! With Fear and Trembling I will adore Thee in thy Holy Place. Adore God all ye his Angels. O Lord ! make known to me thy Ways and lead me in the Way of thy Commandments, for Thou hast charged that
we

we shall keep them diligently. This I most earnestly desire. O God! Thou art adorable in thy Power, and Wisdom, and Mercy! and Wonderful in thy Saints. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was &c.

At the KYRIE ELEISON,

Or, Lord have Mercy on us.

N. B. *It is repeated Nine Times, to express more fully the great Need we have of the Mercy of God: and, Thrice to Each Divine Person of the Blessed Trinity; to signify and profess our Belief, that they all Three are One and the same God, from whom alone we crave and hope to receive Mercy, Pardon, and Salvation. Conceive a Sorrow and Detestation of your Sins, according to the Nine different Ways Sin may be committed viz. By Ignorance, Frailty and Malice: By Thought, Word and Deed: Against God, Ourselves and our Neighbours.*

The P R A Y E R.

O GOD! the Father of *Jesus Christ* thy Eternal Son; and Father of us thy Creatures; have Mercy on us. O God the Son! who for us wast made Man and diedst on the Cross; our Lord and Redeemer; have Mercy on us. O God the Holy Ghost!, who hast Sanctified us, and without whom there is nothing in Man that is not defiled, have Mercy on us. O Holy Trinity, One God, have Mercy on me and pardon my Sins.

At the GLORIA IN EXCELSIS DEO.

Glory be to God on High.

N. B. *This is called The Angelical Hymn, because it begins with the Words which the heavenly Army sung, after an Angel had announced to the*
Shepherds

Shepherds The Good Tidings of great Joy.—
This Day, is born to you a Saviour, who is
Christ our Lord ; *Luke ii. with a grateful Heart*
join the Heavenly Choir, in Praise and Thankf-
giving, for the Birth of God the Son in our Flesh ;
the Beginning and Source of our Redemption and
the Cause of all our Good.

The P R A Y E R.

O GOD! who dwellest in the Highest
Heaven; I render to Thee, the Glory
due to Thee alone. Thou so lovedst the
World, as to give thy only-begotten Son, that
the World may be saved by Him. We Praise
Thee. We Bless Thee. We Adore Thee.
We Glorify Thee, and We give Thee Thanks.
Thou alone art the Sovereign Lord of Heaven
and Earth. Grant to us that Peace, by a
prompt and steady Will to Obey Thee, which
the World cannot give. O Lord God! The
Lamb of God, Son of the Father, who takest
away the Sins of World, and hast Redeemed
us by thy Blood, have Mercy on us. Thou
alone art Holy. Thou alone art Lord. Thou
alone art the Most High, O *Jesus Christ*, to-
gether with the Holy Ghost in the Glory of
God the Father, ✠ *Amen.*

At DOMINUS VOBISCU M.

The Lord be with you.

N. B. *The Priest always kisses the Altar, before*
he salutes the People, for the above Reason ; and
to denote, 'Tis from Jesus Christ alone, who is
the Victim to be Sacrificed ; that he receives what-
ever he can desire for and impart to the Faithful
assisting. He turns with open Arms to salute them
in the Love and Peace of God, and to show that none,

not even the greatest Sinners, are excluded his Charity, as none were excluded the Love of Jesus Christ, dying with extended Arms, on the Cross, and praying for his very Executioners. He says, The Lord be with you, to warn them, that he is going to pray in their Name, as he is appointed by God to be their Mediator under Jesus Christ: Also, that we cannot pray with Benefit, if Jesus Christ be not with us, to animate our Prayers and Supplications by his Holy Spirit, and also to pray with us and for us. And the People to testify their Desire, &c. and Union with the Priest. Answer. And with thy Spirit.

The P R A Y E R.

O LORD be thou with us, and look upon us with thy Eye of Mercy. May thy Grace enlighten our Minds and Animate our Hearts. And replenish, with the Purity of thy Divine Spirit, the Soul of thy Minister who offers to Thee this Sacrifice for himself and us.

At the C O L L E C T.

So called, because the Priest having collected the Desires and Petitions of the People to God: He offers them to Him. He holds up his Hands to denote that our Hearts ought in a particular Manner to be lifted up to God at Prayer; also to express our earnest Desires and Dependance for receiving from our Father who is above in Heaven, what we beg from Him through his Son Jesus Christ.

The P R A Y E R.

VOUCHSAFE, O Almighty and Eternal God! to receive graciously the Prayers which thy Church presents to Thee, for me and all thy Faithful. Permit me to join with Her and thy Minister the Priest to beg of Thee,
the

the Gifts and Increase of a lively Faith, a firm Hope and an ardent Charity, the Pardon of my Sins and the Victory over my Passions and evil Habits. Grant I may be faithful to thy Divine Inspirations and Commandments, and to the Duties of my Calling, and attain Life Everlasting. Of myself I merit not to be heard, but I Beseech Thee through the Merits of *Jesus Christ* thy Son, who with Thee and the Holy Ghost, Liveth and Reigneth, One God, for ever and ever. *Amen.*

At the E P I S T L E,

Which is a Lesson out of the Old or New Testament, Excite yourself to a Love of the Truths It contains, and a Resolution to practise them.

The L E S S O N.

Vouchsafe, O Lord! to speak, for thy Servant heareth. I will hear and attend to what the Lord shall speak to me. This then, my Soul, is what the Lord saith to Thee; Hate Evil and do Good. The Unclean, Thieves, Drunkards, Detractors, &c. shall not possess the Kingdom of God. Avoid these Evils and pursue Justice by a fervent Love of God and exact Performance of all your Duties to Him. Be earnest in your Endeavours to Sanctify yourself, and to work out your Salvation by Faith, Hope and Charity, Piety, Mildness, &c. Labour to gain Life Everlasting, to which you are called by God. Seek in all Things the Glory of God, to do his Will and to please Him. Be Humble and Patient. Love every One; forgive every Enemy. Be not Slothful or Tepid, but fervent in the Service of God. Love and Fear God, for by so doing Thou shalt
save

save Thyself. Now to the Eternal King, Immortal and Invisible, the only God, be Honour and Glory for ever and ever. *Amen.*

Thanks be to Thee, O God! who teachest me these Truths; engrave them on my Heart, and grant me thy Grace to practise them.

At the GRADUAL,

Which is mostly one or two Verses of a Psalm, is so called, because anciently It was sung on the lower Step of the Altar, or that of the Gospel Pulpit, whilst the Deacon ascended into it, to read the Gospel; the Subject of it, is rather of Lamentation: (as is also the Tract, so called from the ancient Usage of singing it in a trailing and sighing Tone. This is said on Days of Humiliation and Penance, and in Lent: To Lament in Fasting and in Weeping and in Mourning, Joel ii. Sin and Death that entered the World by the Envy of the Devil; and the Miseries of the present Life): And denotes the Labour and Struggle that are requisite in this Life to ascend from Virtue to Virtue, in order to attain the Summit of Christian Perfection, by the Practice of the Truths and Maxims taught in the Epistle and Gospel. It is followed by the Word Alleluia, or Praise the Lord with Fulness of Joy and Exultation, and of Acknowledgment for the Grace of his Divine Truths: And It is repeated, to animate us in our Spiritual Labour and Conflict, by the Hope and Expectation of the Twofold Glory of Soul and Body promised to them that persevere. They who sow in Tears, shall reap in Gladness. They who go now on their Way weeping and bear forth good Seed shall come again with Joy and bring their Sheaves with them. Psal. cxxv. With the like Sentiments and Affections, say

The P R A Y E R.

PERMIT me not, O Lord! to languish any longer under the Misery of Sin and vicious Habits: Heal the Corruption of my Heart; and Grant that I may ascend from Virtue to Virtue, and endeavour to be Holy because Thou art Holy, Perfect because Thou our Heavenly Father art Perfect; and that when the Miseries and Afflictions of this Life are ended, I may see and enjoy Thee in thy Heavenly Bliss, and sing to Thee Eternal *Alleluias*. Honour and Glory and Power is to our God. *Alleluia, Amen.*

Before the G O S P E L. The Prayer.

COME O Holy Spirit! Cleanse and prepare my Soul and render it a good Soil to receive the Seed of thy Divine Word; and grant It may bring forth Fruit unto Life Everlasting.

At the G O S P E L.

This Word signifieth Good Tidings of the Word of God, which It teacheth. We stand up whilst It is read, to testify our Respect to Jesus Christ, as if present and teaching us his Divine Doctrine: Also as a Mark of our Attention and Readiness to obey and defend It, with the Loss of Life. We sign ourselves with the Sign of the Cross, on the Forehead, Mouth, and Breast, to profess publicly, that we glory in following Jesus Christ crucified; are not ashamed of Him nor of his Doctrine; and to beg Grace to remember It and believe It with Heart unto Justice and to profess it with Mouth unto Salvation.

The P R A Y E R.

LORD! to whom shall we go? Thou hast the Words of Eternal Life. Thee I seek and desire to know. I will hear what thou shalt speak

Speak to my Soul. O Jesus my Divine Master teach me what I must do, to obtain Life Everlasting. If thou wilt enter into Life; If thou lovest me; keep my Commandments. If any Man will come after me, let him renounce and deny himself; take up his Cross and follow me. Thou shalt love the Lord thy God with thy whole Heart, with thy whole Soul, with all thy Mind, and with all thy Strength; and thy Neighbour as thyself. Love your Enemies. Do good to them that hate you; bless and pray for them that persecute you. Do to others as you would have them do to you. Enter ye in at the narrow Gate, for wide is the Gate and broad is the Way that leadeth to Destruction, and many there are who go in thereat. How narrow is the Gate, and strait is the Way that leadeth to Life: and few there are that find it. Before all Things, seek the Kingdom of God and his Justice. Judge not your Neighbour and you shall not be judged. Forgive and you shall be forgiven. Blessed are they that hear the Word of God and keep it: and do not conform to this World. Grant O Lord, I may retain in Mind and Heart, these Truths of thy Divine Doctrine and Religion, and ever make them the Rule of my Life and Conduct.

At the Conclusion of the GOSPEL.

GLORY and Praise be to Thee O Christ, our Lord and Teacher: Who by thy own Mouth and the preaching of thy Apostles hast Instructed the World. Enlighten I beseech thee, Infidels; Bring back and unite to thy Church, such as err and are gone astray from thy Fold.

At the C R E E D.

See the Meaning, p. 43. We stand up, whilst it is said, for the same Reason as at the Gospel, professing, our Readiness and Resolution to defend and even seal the Faith of Jesus Christ and his Church with our Blood, as did the Apostles and Martyrs. We kneel down at the Words, and became Incarnate by the Holy Ghost, of the Virgin Mary, and was made Man; in Reverence to the divine Mystery of the Incarnation of the Son of God; returning our Thanks for the same.

N. B. This Creed is usually called The Nicene Creed, because the Fathers of the Church, assembled in the First Gen. Council at Nice, A. D. 325, compiled almost the whole of it, to refute the Heresy of Arius, who denied the Divinity of Jesus Christ, i. e. that He was God, equal to the Father, One and the same God with Him. It is also called The Constantinopolitan Creed, because some Additions were made to it at the First General Council of Constantinople, A. D. 381, against the Errors of Macedonius and Eunomius who denied the Divinity or Godhead of the Holy Ghost. It differs not from the Apostles Creed, in fundamental Points of Faith, but is only more Explanatory, as to the above particular Articles.

The C R E E D.

I BELIEVE in One God, the Father Almighty, Maker of Heaven and Earth, of all Things visible and invisible. And in One Lord Jesus Christ, the Only-begotten Son of God, and born of the Father before all Ages.

(a) Having the same Eternal Substance with the Father: the Father in Him and He in the Father. *1 and the Father are One. Jo. x. 30.*

God of God, Light of Light, true God of true God, begotten not made, Consubstantial (a) to the Father:

Father : by whom all Things were made. Who, for us Men, and for our Salvation, came down from Heaven ; and became *Incaruate by the Holy Ghost, of the Virgin Mary, and was made Man.* He was also crucified for us, suffered under *Pontius Pilate*, and was buried. And the Third Day, He Rose again according to the Scriptures. And He Ascended into Heaven, and Sitteth on the Right-hand of the Father. And He shall come again with Glory to Judge both the Living and the Dead : of whose Kingdom there shall be no End.

And, in the Holy Ghost, the Lord and Lifegiver, who proceedeth from the Father and the Son, who together with the Father and the Son is Adored and Glorified, who spoke by the Prophets. And, One, Holy, Catholic, and Apostolic Church. I Confess One Baptism for the Remission of Sins ; and I Expect the Resurrection of the Dead, and the Life of the World to come. *Amen.*

By thy Grace, O Almighty and Eternal God ! I will live and die in this Belief and in the Bosom of thy true Church, out of which none can be Saved. Grant that my Life may correspond with my Faith.

At the OFFERTORY, or Offering of the Bread and Wine.

N. B. *The Priest mixeth a little Water with the Wine. The Church observes this by Apostolical Tradition, to renew the Memory of the Blood and Water, that came from the Side of Christ, when opened with a Lance. It also represents the Mystery of the real Union of the Human Nature with the Divine Nature, in the Person of the Son*

of God ; *and the mystical Union of the Faithful with Christ their Head. Cyp. Justin. Cat. Con. Trid. Join with the Priest and offer with him.*

The PRAYER.

PERMIT me O God ! together with the Priest and thy whole Church, to offer unto Thee, this *pure Host* and this *Chalice of Salvation*, for my Sins, Offences and Negligences, which are innumerable. For all here present, and for all the Faithful Living and Dead ; that we may all obtain Eternal Salvation. *Amen.* And that I may O God be in due Disposition to offer to Thee the Sacrifice of the Body and Blood of thy Son *Jesus Christ*, Grant I may now offer myself with an humble Mind and contrite Heart ; and vouchsafe Thou O Lord God to accept graciously this Oblation of myself.

N. B. *Though the Bread and Wine are not changed into the Body and Blood of Jesus Christ, before the Consecration, and only then become the pure and spotless Host and the Chalice of Salvation ; yet are they beforehand so called, because the Prayers that precede and follow the Consecration refer to that Instant, in which the Victim is really present and offered to God.*

Whilst the Priest bows down.

The PRAYER.

COME O Almighty Sanctifier, Eternal God ! and Bless this Sacrifice, prepared to the Glory of thy Name. Destroy in me whatever displeaseth Thee, and vouchsafe to render me worthy to be offered to and accepted by Thee.

When the Priest washes his Fingers.

N. B. *The Priest washes his Fingers, out of greater Decency to the sacred Mysteries, which he is going*

going to handle; also to denote the great inward Purity with which he and the People ought to Assist at, Treat, and Receive them. For the Hands are the Symbol of Action, and washing them denotes the Purity and Cleanness of our Actions.

The PRAYER.

HAVE Mercy on me O God! according to thy great Mercy; and according to thy exceeding great Clemency blot out my Iniquity. I confess to Thee my Iniquity; Oh wash me yet more from my Iniquity and cleanse me from every Stain thereof. Grant me that Innocence and Holiness, whereby the Offering I make to Thee of myself may be accepted by Thee, together with the Lamb without Spot that is going to be Immolated on the Altar.

Whilst the Priest bows down and renews the Offering of the Bread and Wine to the Most Holy Trinity.

The PRAYER.

O Most Holy and Undivided Trinity, One God, Father, Son, and Holy Ghost! vouchsafe to receive this present Sacrifice, and the same offered throughout the whole World, and presented by Thee O Lord Jesus the Redeemer of the World, to thy Eternal Father. I offer It in Memory of and Union with that immense Love, by which Thou didst offer thy whole Self a Sacrifice on the Cross, for the Salvation of Mankind, and in Memory of thy glorious Resurrection and triumphant Ascension.

Grant O God! that the Oblation of this Sacrifice may be effectual in producing the Fruits we hope and pray for: May the Living obtain Grace, the Faithful Departed, a Place of Re-

freshment and Light; and all for whom it is offered, Mercy and Life everlasting. Accept it as a Thanksgiving for all thy Benefits, a Propitiation for our Sins, and an Increase of Glory to the Blessed Virgin *Mary* and all thy Saints; and may they Intercede for us to Thee O Most Holy Trinity, One God. *Amen.*

At the ORATE FRATRES: or, Pray ye Brethren, &c. the Priest desires the Prayers of the Assistants, that his and their Sacrifice may be accepted by God.

The PRAYER.

BY thy Grace, my God! I will be attentive to the Sacred Mysteries that Thou art about to operate by the Ministry of the Priest. Vouchsafe to receive graciously this Sacrifice which he offers to thee, and we by his Hands, to the Honour and Glory of thy Name and our particular Benefit, and that of thy whole Church.

At the Secret Prayer immediately following.

The PRAYER.

JOINING in Prayer with thy Minister, we beseech Thee O Lord Almighty God; that the Offering presented by him to Thee, may obtain for us the Grace of Devotion, and free us from our Sins, protect us from all Adversity, and avail us unto Life Everlasting. This we beg of Thee (by the Intercession of St. *N*) through our Lord *Jesus Christ* thy Son, who Liveth and Reigneth with Thee, in the Unity of the Holy Ghost, One God, &c.

The PREFACE.

N. B. *The Priest being now ready to begin the Action, or that Part of the Mass, in which the Sacrifice is perfected, otherwise called the Canon, because*

because it contains the Fixed Rule, the Invariable Order, and very Words by which the Consecration is made and the Sacrifice and Sacrament are accomplished ; he begins with a Preface as an Introduction to this chief Part of the Mass, to prepare and excite the People to join with him and attend with the utmost Respect and Devotion. It begins with the Conclusion of the foregoing Secret Prayer, For ever and ever. He does not turn to the People when he salutes them, because he is as 'twere entered into the inmost Sanctuary or Holy of Holies, and is in secret with God. He warns the People to raise up their Hearts to God, to renounce all earthly Thoughts and Concerns, to be wholly occupied on God. They assure him that their Hearts are raised up to God. (But here they must be careful not to convict themselves of a Falsity by wilful Distractions at that same Instant). Upon this Assurance he proceeds to a solemn Thanksgiving to God, through Jesus Christ our Lord, for all his Benefits, and in particular for the great and mysterious Wonders soon to be operated by the Consecration. He mentions the different Orders of the Angels that praise, glorify and adore God with a holy Trembling ; to excite the People to join them with like holy and reverential Awe. And he concludes with begging God, that He would vouchsafe to admit our Praise and Adoration, &c. joined with theirs ; and with humble Acknowledgment of his infinite Majesty, to say with them, Holy, Holy, Holy, &c.

For Ever and Ever, Amen. And with thy Spirit : our Hearts are raised up to the Lord our God, to whom 'tis reasonable and just to give Thanks.

*O Lord God of Infinite Majesty and Power !
I beseech Thee, banish from my Mind all
Thoughts*

Thoughts of created Things; Disengage my Heart from Earthly Affections, Replenish it with thy Love, and raise up my Mind and Heart to thee, that I may join with all thy Blessed Spirits in praising, glorifying and adoring thee, in proclaiming thy Divine Majesty and Infinite Sanctity, even in this Place of our Exile, and singing incessantly with them, in a holy Trembling, Reverence and Awe: *Holy, Holy, Holy, Lord God, who is and who was and who is to come, the Almighty, the Lord of Hosts! the Heavens and the Earth are full of thy Glory.* Be Thou for ever glorified in Heaven and on Earth, *Hosannah* to Thee O God who sittest on the Highest: *To Him that sitteth on the Throne, and to the Lamb, Honour and Glory.* Blest be Thou, O Lord Jesus Christ, who camest to us, in the Name of God thy Father, Be Thou for ever glorified, *Hosannah* to Thee on high.

N. B. *A Bell is rung at the Seraphical Hymn or the Trisagion, (so called because of the thrice repeating Holy, Holy, Holy, &c. in Imitation of the Seraphims in the Vision of Isaiah, vi. 3.) to give Notice and excite the Assistants to join in Praise and Adoration, &c. as is also done before and at the Elevation and before the Communion.*

At the beginning of the Canon.

The P R A Y E R.

WE now humbly beseech Thee, O most merciful and bountiful Father! to accept graciously this Sacrifice we offer to Thee, with the Priest; for thy Holy Catholic Church: Vouchsafe to grant her Unity and Peace, to preserve and govern her throughout the World. We pray Thee also for our Holy Father and
Chief

Chief Bishop *N.* our Prelate *N.* our Pastor *N.* and for all thy Faithful: and Grant that they who err from thy Truth; and have strayed from thy Church; may be converted, and reunited to her.

At the MEMENTO or Remembrance of the Living

The P R A Y E R.

THE Priest now prayeth to Thee, O Lord! for all here present, whose Faith and Devotion Thou knowest and seest. Grant to me O Lord a lively Faith and true Devotion. Be mindful O Lord! of my Parents, Friends, Benefactors, and Enemies; particularly of *N. N.* And of those that are under Affliction, and in the Agony of Death: and of all, whom the Priest now remembers. Grant! we may all partake of the Merits and Fruits of this Divine Sacrifice to the Eternal Salvation of our Souls, which we hope to receive, with thy Blessing in this Life, from Thee the Eternal Living and True God; to whom we pay the Homage of our Worship, Devotion, and Sacrifice: through our Lord Jesus Christ thy Son. *Amen.*

At the COMMUNICANTES, or Communion with the Saints.

*N. B. We pray to God alone; He is the only Object of Supreme Worship and Sacrifice; and the whole of that inferior Veneration which is paid to the Saints, is directed to give Sovereign Honour to God alone, whose Gifts their Graces are: And our Addresses to them are only Petitions made to Holy Fellow Creatures (as we do to one another) for the Assistance of their Prayers to God for us. No Injury is therefore offered to God, or to Jesus Christ; for we acknowledge Jesus Christ to be the only absolute Mediator of Redemption, Merit and Grace; who alone hath re-
deemed*

deemed us in his Blood, and by whom alone we can have access unto God. The Saints whom we invoke, and with whom we join our Prayers, are only Mediators of Intercession to God, through the same Jesus Christ. See p. 41.

The P R A Y E R.

I Join, O Lord; with all thy Saints who enjoy and praise Thee in Heaven; and in particular with the Blessed and Glorious *Mary* ever Virgin; and with thy Blessed Apostles and Martyrs; that by their Intercession for us to Thee, O God! who alone art Holy, Just, Good, and the Giver of all Good Gifts; Thou wouldst vouchsafe to Grant us thy Protection, Aid, and Grace, at all Times, and in all Places; thro' *Jesus Christ* our Lord. *Amen.*
When the Priest spreads his Hands over the Bread and Wine.

N. B. *In the Old Law, God ordained that the Priest, and Whoever offered a Sacrifice to Him, should lay their Hands upon the Head of the Victim before It were Slain or Immolated, thereby to testify, that they substituted that Victim in their place, &c. See p. 73. And the Mass being a Continuance of the Sacrifice which Christ offered of Himself upon the Cross; the Priest before he proceeds to the mystical Immolation of the Lamb of God, who was wounded for our Iniquities, and broken for our Sins, and upon whom our Lord put the Iniquity of us all. Isa. liii. He lays his Hands upon the Bread and Wine that are about to be changed into the Body and Blood of our Lord Jesus: and by this Ceremony he offers the Sacrifice for himself, the Assistants, and for the whole Church. And he prays that it may be accepted by God, through and with Jesus Christ, for the Remission of Sin, the Peace of this Life and for the Glory of the Next.*

The

The P R A Y E R.

O LORD *Jesus Christ*! as that which is now about to be performed upon the Altar, is a Standing Memorial and a Lively Representation of that which was transacted by Thee at thy Last Supper, and upon thy Divine Person on *Mount Calvary*, when Thou didst offer Thyself a Sacrifice for us to thy Eternal Father, by an ignominious Death on the Cross. With how deep Sentiments of Feeling, Pity, Sorrow and Love, ought not we to be filled at the Remembrance of the tragic Scene of thy bloody Sacrifice. Grant us, O Lord! these Sentiments towards Thee. My Sins were truly the Cause of thy Sufferings. Yes, dearest Redeemer of my Soul! Thou didst suffer and offer Thyself in Sacrifice to thy Eternal Father to obtain for me and all Mankind Pardon and Salvation. Grant! we may ever be mindful of so singular a Benefit, and cease now to crucify Thee anew by Sin, and live hereafter only to Thee.

And we beseech Thee, O Lord God Almighty and Eternal Father to bless, approve, ratify, and receive graciously this offering, which with the Priest we make to Thee of the Victim of thy beloved Son *Jesus Christ* that hath been Sanctified (*as to his human Nature by his Incarnation*) offered (*in his Birth*) Immolated (*by his Passion and Death*) and presented immortal and everlasting to Thee (*by his Resurrection and Ascension*). Receive It, O Lord! and the Offering we make of ourselves united to the Sacrifice of thy beloved Son *Jesus Christ*. Grant! we may partake of it with Benefit to our Souls, and through his Mediation enjoy thy Peace in
this

this Life, be delivered from Eternal Damnation, and ranked in the Number of thy Elect.

*At the ELEVATION of the SACRED HOST
and CHALICE.*

N. B. *The Priest operates the Mystical Immolation or Sacrifice, by the Power that is given to him from our Lord Jesus Christ (see p. 80.) whose Words he uses, or rather of whom he is the Organ; our Lord Jesus speaking and operating by him. For this Reason the Priest rehearses and does effectively that, which Our Lord said and did. He takes the Bread into his Hands, (and after, the Chalice in like Manner) as our Lord did. He lifts up his Eyes (as our Lord did), he gives Thanks to God, blesses the Bread and the Chalice or Cup (as our Lord did); he then pronounces the same Words (our Lord pronounced) and by these Words, and the Power of our Lord, he changes (as our Lord did) the Bread into the Body, and the Wine into the Blood of our Lord Jesus Christ. And afterwards in the Course of the Mass, he breaks the Sacred Host and distributes It (to them that Communicate) as our Lord Jesus broke it and distributed It! (with respect to the Chalice see the Instructions before Communion). When the Priest hath operated the incomprehensible Change and mystical Immolation; he kneels down and adores Jesus Christ then present true God and true Man in the Sacred Host under the Appearances only of Bread. Soon after, he rises and elevates the Sacred Host to the View of the Assistants: And after; he does the same with the Chalice. 1. To testify that the Bread and Wine are raised above their former Nature or Substance, and become by the Consecration the Body and Blood of our Lord Jesus Christ.*

2. To

2. *To shew forth the Passion and Death of the same Lord Jesus Christ elevated on the Cross, and the Separation of his Blood from his Body.* 3. *To make an Offering of Him to his Eternal Father.* 4. *That the Assistants may render to Him the Homage of their Faith, Adoration, Sorrow, Love, Praise, &c.*

We strike our Breasts at the Time, 1. *To express an humble, firm and sincere Belief of the Truth, Efficacy and Almighty Power of God and our Lord Jesus Christ in this Mystery; to whom all Things are possible and who hath given such Power to Men: Saying, as the Centurion did; Indeed This Man was the Son of God. Mar. xv. And with St. Thomas, My God and My Lord. Jo. xx.* 2. *To express our Sorrow and Detestation of Sin, as the Cause of his Sufferings and Death; and our earnest Request and firm Hope of Pardon and Grace, through his Merits.* 3. *Our most grateful Sense and ardent Love of Jesus Christ, who so loved us, as to give his Life for us. And all the Multitude of them, that were come together to that Sight and saw the Things that were done, returned striking their Breasts. Lu. xxiii. 48.*

The Prayer at the Elevation of the Sacred Host and Chalice, and in the Interval.

MY God and my Lord! I believe, because Thou hast said, This is my Body; This is my Blood; that Thou art here under these Appearances truly and really present God and Man. I Adore, Praise, and Glorify Thee. Hail Saving Victim who for me and all Mankind didst offer Thyself on the Cross, and continuest daily to offer Thyself in this Memorial of thy Love and Death.

O Eternal

O Eternal God! Heavenly Father! Behold we offer thy Beloved Son to Thee. He is our Priest and Victim. He is the Propitiation for the Sins of the whole World. He alone is our Mediator. Look down then upon Him, and for his Sake look down upon me and upon us all, whom he hath redeemed by his precious Blood. Remember all his Sufferings, which he endured here in his mortal Life; his bitter Anguish, his mortal Agony and bloody Sweat, all the Injuries and Affronts, all the Blows and Stripes, all the Bruises and Wounds that he received for us. Remember his Death, which Thou wast pleased should be the Fountain of our Life: And for the Sake of his Sacred Passion have Mercy on us. Receive O Holy Father, Almighty and Everlasting God! this holy and unspotted Victim, which I here offer to Thee, in Union with that Love, with which he offered Himself to Thee upon the Altar of the Cross: Receive Him now offering Himself under these Veils; for the Praise and Glory of thy Name; in Thanksgiving for all thy Benefits bestowed on me and all Mankind; in Satisfaction for all my Sins, and for the Benefit of thy whole Church and the Refreshment and Comfort of all thy Faithful living and dead: And vouchsafe to accept the Offering I now make to Thee of myself, and grant that I may live and die to thee, in Union with thy Beloved Son *Jesus Christ* my Redeemer.

To Thee, O Lord Jesus! I lay open all my Wounds; to Thee I discover my Shame. I confess my Sins are many and great, which make me to fear; but I hope in thy Mercy which is infinite. Look, therefore, on me with the Eyes
of

of Compassion, O Lord *Jesus Christ* eternal King, God and Man, who was crucified for the Sins of Men, have Mercy on me full of Miserie and Sin. Hail generous and precious Blood, flowing from the Wounds of my crucified Lord, cleanse, sanctify, and preserve my Soul.

N. B. *If you are to receive the Holy Communion, here begin to raise up your Mind and Heart towards preparing yourself; and Say the whole of the following Prayers: Otherwise you may omit to Say the Parts between the Parentheses (), or Say them as a Preparation for a Spiritual Communion.*

After the ELEVATION.

The PRAYER.

O Almighty Father! Eternal God! We now, mindful of the bitter Passion and Death, the glorious Resurrection and triumphant Ascension of thy beloved Son our Lord *Jesus Christ*, beseech Thee to receive graciously (at the Hands of the Priest) this pure, holy, and spotless Victim of his Body, the Sacred Bread of eternal Life; and of his Blood, the Chalice of eternal Salvation (*which I now desire to receive in the Holy Communion, to thy Honour and Glory; the Salvation of my Soul; in Thanksgiving for all thy Benefits bestowed on me; for a Propitiation of my Sins, and in Remembrance of Thee, O my Lord Jesus my Redeemer! and that Thou may'st abide in me and I in Thee*). Be propitious, Almighty Father! and favourable to us in view of this Victim immolated upon the Altar. Grant! we may be Partakers of it by a devout Communion, and thereby replenished with thy heavenly Blessing and Grace, through the same *Jesus Christ* our Lord. *Amen.*

I

He

He is the Lamb without Spot, who bore our Sins in his Body and healed our Infirmities by his Sufferings and Death. This is He thy beloved Son in whom Thou wast well pleased, and whom Thou did'st strike for the Sins of thy People. Behold Him in our Nature and have Compassion on our Weakness; behold the Sufferings of the Redeemer, and forgive the Crimes of the Redeemed.

N. B. *The Signs of the Cross which the Priest makes upon the Sacred Host and Chalice after the Consecration are not Blessings, as they are before, upon the Bread and Wine to Sanctify them; but only Signs that accompany the Words, to give us to understand that the offering of the Body and Blood of Jesus Christ, made at the Mass, derives all its Virtue and Efficacy from the Sacrifice of the Cross, and is the Continuance and Representation of It. And as the Action by which He consecrated the Bread and Wine into the Body and Blood of Jesus Christ, is a Representation of his Death upon the Cross; so the Offering of the same Body and Blood is a Representation of the Offering which Jesus Christ made of the same Body and Blood to his Eternal Father when he entered Heaven at his Ascension, and which He will continue to do for ever, always Living to make Intercession for us. Heb. vii.*

At the Memento, or Remembrance of the Dead.

The P R A Y E R.

WE beseech Thee O Lord Almighty and Merciful Father! to shew thy Mercy to the Souls of thy Faithful departed this Life, and in particular to N. N. Grant to Them a Place of Refreshment (*from the Heat of the purging Fire*) Light (*from the Darknes, &c. of the*

the Prison) and of Peace from the Anguish they endure, being deprived of thy blissful Enjoyment. And, Thou O Lord *Jesus Christ!* who when dying didst graciously promise Heaven to the penitent Thief: And, who after thy Death didst cheer by thy Divine Presence the just Souls detained in Limbo; and at thy Ascension into Heaven didst lead them thither with Thee: descend now by the Virtue of thy Passion and Death, and graciously shew Mercy to the Souls in Purgatory; call them thence to inherit thy never-ending Happiness in Heaven, where they may Praise, extol and glorify Thee their Deliverer; together with the Father and Holy Ghost, One God, for Ever and Ever. *Amen.*

At Nobis quoque Peccatoribus. Also to us Sinners.

The P R A Y E R.

AND now O Lord! vouchsafe to cast a gracious Look upon me a Sinner, relying upon the Multitude of thy tender Mercies: Grant I may be found ready and worthy, at the Hour of my Death, to be received by Thee, into the Company of thy Blessed Apostles and Martyrs and of all thy Saints (and this Day to receive Thee O Lord *Jesus* in the Holy Communion). This I beg and hope to obtain from Thee O Almighty and Eternal God! not by my own Merits but wholly of thy infinite Bounty and Clemency in shewing me Mercy and giving me Pardon; through *Jesus Christ* our Lord. He is thy Eternal Word, by whom Thou didst in the Beginning create all Things, and by whom Thou dost daily renew, bless, sanctify and enliven these good Things; and dost bestow them upon us. Thou art therefore worthy O Lord

God! to receive from all thy Creatures in Heaven and on Earth, Honour and Glory, Praise and Thanksgiving.

N. B. Anciently, at this Part of the Mass; the Priest blessed Fruits, Milk, Honey, &c. and begg'd of God a holy Use of what He bestowed for Food. In Process of Time, to shorten the Mass, this Blessing was put off to another opportunity. Of this, the Blessing of Flesh-meat, Eggs, Bread, &c. is a Vestige; Meats which God created to be received — are sanctified by Prayer. 1. Tim. Yet the above Words: Bless, Sanctify, Enliven, &c. were neither altered nor omitted, because they are applicable to the Blessed Eucharist, in as much as 'tis by Jesus Christ, God produceth daily the Bread and Wine used for the Matter of this Sacrifice (all Things were made by Him, &c. Jo. i.) They are sanctified by the Choice made of them for that Purpose, and by Prayer: Enlivened, in as much as before the Consecration, they are inanimate, but by It, the Substance of them is changed into the Body and Blood of our Lord Jesus Christ, the Living Bread. John vi. Blessed, by being a Sacrifice of Praise and Glory offered to God, and the Source of every Blessing to the Faithful: And lastly, God bestoweth them upon us by the Holy Communion. They are nevertheless called Bread and Wine from the Resemblance of such, and from the natural Virtue they yet retain of nourishing the Body: and as sensible Signs of the Effects of the Blessed Eucharist in the Food of the Soul.

At these Words: Omnis Honor et Gloria; all Honour and Glory; which conclude the Canon of the Mass: the Priest elevates a little the Sacred Host and Chalice together, and renders Glory to the Blessed Trinity through Jesus Christ with Him

Him and in Him; from whom and by whom alone, due Honour and Glory can be given. This is a Kind of a 2d Elevation; and at which a Bell is rung according to ancient Usage, to warn the Assistants to adore and worship One God in Trinity and Trinity in Unity. *Symb. Ath. thro' Jesus Christ.*

The P R A Y E R.

HAIL, O Lord *Jesus Christ!* Thou art our Salvation, our Life, and our Redemption. Thou art the Lamb of God, the Son of the Father! Thou art the Lamb slain for the Sins of the World! Thou hast redeemed us to God thy Eternal Father, in thy Blood! Thou art our Victim now offered to Him, in this most holy Sacrifice! To Thee then, O *Jesus* our Redeemer! we, whom Thou hast redeemed, also give Honour and Glory, Praise and Thanksgiving. And by Him, with Him, and in Him we give to Thee O God the Father Almighty in the Unity of the Holy Ghost, all Honour and Glory: *For Ever and Ever.*

N. B. *At these last Words, the Priest raises his Voice, that the People hearing him may express their Assent to, and their having joined with him in all he hath said and done in the Canon or Secret of the Mass, in their Name; which they do by Answering, Amen, so be it.*

At the Pater Noster, Our Father, &c. or Lord's Prayer.

The P R A Y E R.

O God our heavenly Father! Thou permittest me, though an undutiful Child, to call Thee Father, and Thou shewest Thyself truly such to me. Grant! I may never again by Sin degenerate from that glorious Quality of thy Child,

Child, but know, love, and serve Thee daily more and more. Destroy in me the Reign of Sin, and vouchsafe Thou alone to reign in my Heart and rule its affections. Grant! I may in all Things do thy Will as readily as thy Angels and Saints do it in Heaven. Give me the Daily Bread of thy Grace, the Life and Food of my Soul; and with it, all the Necessaries of this Life: and Grant me to partake worthily of that Living Bread, even Thyself, with which Thou nourishest thy Children, and which I earnestly desire and hope to receive in the holy Communion. Pardon me my Sins I beseech Thee, as, for the Love of Thee, I pardon them that have offended me. Grant me thy Grace to resist and overcome every Temptation, particularly this, N. and deliver me from Evil, and this my predominant Passion, N. *Amen.*

After the Pater Noster.

The P R A Y E R.

DELIVER me O Lord! from all Evils, past, present, and to come; pardon my Sins and the Punishment due to them: Abandon me not in present Evils and Temptations: and preserve me from Eternal Death. And by the Intercession of Blessed *Mary* ever Virgin, thy Apostles, and of all thy Saints, Grant I may, through thy infinite Bounty, this Day receive worthily the Body and Blood of thy Son our Lord *Jesus Christ*, and live henceforward without Sin, and nothing ever divert me from the Love and Service of Thee: Through the same Lord *Jesus Christ*, who liveth and reigneth, &c.

N. B. *Here the Priest breaks the Sacred Host in Imitation of our Lord Jesus Christ, who, at his Last Supper, broke the Bread: And he mixes a*
Part

Part of it in the Chalice. This is done to denote that It is only One and the same Sacrament of the Body and Blood of Jesus Christ. Also, that as the separate Consecration of the Bread into the Body, and of the Wine into the Blood, represents the Death of our Lord Jesus Christ, by which his Soul was really separated from his Body; so the Union of the Species of the Bread and Wine represents the Re-union of his Soul and Body at his Resurrection. This Union of the Species is made before the Communion, to denote that in the holy Communion, we receive Jesus Christ whole and entire, his Body and Blood, Soul and Divinity, or truly God and truly Man, who saith of Himself, This is the Bread that came down from Heaven. I am the Living Bread. I am the Bread of Life, if any Man eat of this Bread, he shall live for ever; and the Bread that I will give, is my Flesh for the Life of the World. Jo. vi. And soon after the Priest distributes the sacred Host, in the holy Communion: And as the People together with the Priest offer the Sacrifice, so they together with him partake equally of the Sacrifice and Sacrament, as to the real Substance and Effect, though in a different Mode: As the Blessed Eucharist is distinguished as a Sacrifice and a Sacrament.

At the Agnus Dei, &c. Lamb of God, &c.

N. B. It is said three Times, to denote the great Need of Purity of Heart and Soul, by the Pardon of Sin, to receive worthily the holy Communion: At the third Time is added, Give us Peace, to beg of God Peace for the Church and among Christian Princes; also our Peace with God, Ourselves, and every Neighbour, according to the following Prayer:

The P R A Y E R.

O Lamb of God! who didst bear our Sins in thy Body upon the Tree of the Cross, and hast redeemed us with thy precious Blood, have Mercy on us! (Grant! I may reap the Benefit thereof in the holy Communion. My Soul longeth after Thee, come then, heal and feed her with thy precious Body and Blood) And grant us that Peace which Thou didst after thy Resurrection impart to thy Disciples, and which the World cannot give: Peace with Thee, O Lord God! by the Pardon of our Sins, and a perfect Submission to thy Will: Peace within our own Hearts, by the Subjection of our Passions; and Peace with each other, by the Union of sincere Charity. Grant also, O Lord! to thy Church, and to all *Christendom*, Peace and Union, by the Suppression of Heresies, Schisms, Feuds and Wars, through the same *Jesus Christ* our Lord, the Lamb that was slain from the beginning of the World.

Before the Communion.

N. B. *If you are not to receive the Holy Communion Sacramentally, dispose yourself to receive It, Spiritually. A Spritual Communion consists in an ardent Desire of partaking with the Priest and them that Communicate, the Effects of the Blessed Eucharist, or Body and Blood of our Lord Jesus; to this End, endeavour to put yourself in the same Dispositions, as if you were to receive Sacramentally. And with the like Sentiments of the Cananaan Woman in the Gospel; Say from your Heart to Jesus. Jesus have Mercy on me, for my Soul is grievously troubled by this Sin, Temptation, Passion, Vice, &c. And Jesus said to her, 'tis not good to take the Bread of Children,*

Children, and cast it to the Dogs. *Mark vii. Acknowledge your Unworthiness, yet with a lively Faith, firm Hope, and ardent Love, desire earnestly to partake of it with the Priest and Communicants.* And she said to Him, Yea Lord! for the Whelps also eat under the Table of the Crumbs of the Children. *Then, when the Priest communicates himself and others, repeat as often, at least in Mind and Heart: Yes, O Lord Jesus! may thy Body also heal my Soul, and preserve it unto Life everlasting. Amen. And do the same when the Priest takes the Chalice: Yes, O Lord Jesus! may thy precious Blood, shed for me upon the Cross, heal, cleanse, and preserve my Soul, unto Life everlasting. Amen.*

The PRAYER before the HOLY COMMUNION.

HAIL Saving Victim! who for me and all Mankind wast offered on the Cross. Hail generous and precious Blood! flowing from the Wounds of my crucified Lord. Remember O Lord *Jesus* thy Creature and Servant, whom thou hast redeemed by thy Blood. I am heartily sorry for all my Sins, and I purpose by thy Grace not again to offend Thee. Wash away my Sins and blot out my Iniquity, that purified in Soul and Body, I may worthily approach Thee, true God and true Man, in this Holy of Holies; and grant that by this thy precious Body and Blood (which I now though unworthy am going to receive in the Holy Communion) I may partake of that Grace, of which they are sensible who worthily and devoutly receive Thee. Grant! it may be to me the Forgiveness of my Sins, a full Discharge from the Guilt of my Crimes, and from the Punishment due

to them ; a Victory over all Temptations, the Beginning of a New Life, the Seed of Good Works, and a sure Protection of Soul and Body against all the Snares of my Enemies visible and invisible.

*At DOMINE non sum dignus, &c. LORD
I am not worthy, &c.*

LORD I am not worthy that Thou should'st come under my Roof : But speak the Word only and my soul shall be healed.

Repeat it Thrice, with the like Sentiments of Humility, Faith, and Confidence ; the Centurion did towards Jesus for the Cure of his Son. Matt. viii. and here make a Spiritual Communion as above.

If you are to receive the Holy Communion, you may add to the foregoing Prayer, the following, according to your Devotion.

*Another Prayer before the Holy Communion,
including all the different Acts.*

MY God and my Lord ! Thou hast said,
This is my Body. I am the Living Bread that came down from Heaven. I am the Bread of Life. If any Man eat of this Bread, he shall live for ever, and the Bread that I will give is my Flesh. I therefore firmly believe that Thou art present in this Most Holy Sacrament, true God and true Man. I Adore and Glorify thy infinite Goodness, Mercy, Power, Wisdom, and Love. I most earnestly desire to receive Thee ; but my Unworthiness causeth me to fear. Pardon me, I beseech Thee, O Lord, my Sins. It grieves me that I have offended Thee. I purpose by thy Grace never to commit them more. Relying wholly upon thy Goodness and Mercy, I approach Thee in this Most Holy Sacrament.
Vouchsafe

Vouchsafe to accept graciously the offering I make to thee of myself to be ever thine, that thou O *Jesus*, my God and my Lord, may'st abide in me and I in Thee by an inseparable Union of Mind and Heart and Will; whom I love above all Things; and for the Love of Thee, I love every one as myself.

The POST, or After Communion.

The P R A Y E R.

WHAT shall I render to Thee, O Lord! for all the Benefits which Thou hast bestowed on us, in this most holy Sacrifice and Sacrament at which Thou hast permitted me to assist and even to partake of. I return Thee most hearty Thanks for them. Grant that they may not be ineffectual to me; preserve in my Soul the Fruit of them, that I may live by Thee and for Thee alone: Heal me and I shall be healed, save me and I shall be saved. But, O Lord! Thou knowest my Weakness and extreme Misery; uphold me then by the Strength of thy Divine Grace in the Resolutions I have taken, of being ever thine. Increase in me thy divine Gifts of Faith, Hope and Charity, and all other Virtues: and that I may merit to receive what thou hast promised, make me to know, love and practise what thou commandest.

O God of Mercies, God of all Consolation, how hast Thou loved us! to whom thou hast given thy only begotten Son, once for our Ransom, and continuest daily to give him for a Victim in this Most Holy Sacrifice, and for the Food of our Souls. What can I, a wretched Creature, return to Thee for this infinite Charity and inestimable Pledge of thy Love? Verily, nothing

thing else but this same beloved Son of thine, whom thou hast given to me, and surely thou could'st give me nothing greater or more worthy of Thyself. Him then I offer to Thee, O Heavenly Father, with whom thou art always well pleased: Him whom thou hast lovingly delivered up to Death for me; and who hath offered himself in this holy Sacrifice, a Victim to Thee for me, and hath given Himself to me, in this holy Sacrament which we frequent for the everlasting Memorial of his Passion and Death.

Have Mercy on my Parents, Friends and Benefactors, and on all those for whom I am anyways bound to pray, that we may all love Thee, and faithfully serve Thee.

O Lord, Almighty and Eternal God! we most humbly beseech Thee, to accept graciously the Sacrifice we have offered to Thee, by the Hands of the Priest. Grant! that by the Help of thy bountiful Grace, and a good Use of thy sacred Mysteries, we may merit to share the heavenly inheritance which thy Son our Lord *Jesus Christ* hath acquired for us, by all the Actions, Humiliations and Sufferings of his mortal Life: Through the same Lord *Jesus Christ* thy Son, who with Thee and the Holy Ghost liveth and reigneth One God, for ever and ever, *Amen.*

Before and at the Blessing.

The PRAYER.

O Most Holy Trinity, One God, Father, Son, and Holy Ghost, we beseech Thee to accept graciously the Homage of our Worship and Service, by this holy Sacrifice: And Grant us thy Blessing by the Ministry of the Priest,

Priest, that being aided by thy Grace, all our Thoughts, Desires, Words, and Actions, may be conformable to thy holy Will and Commandments.

Bless me, O God ✠ Father, Son, and Holy Ghost. *Amen.*

At St. JOHN's Gospel.

The P R A Y E R.

O Eternal Word, the only Son of God, consubstantial with the Father, One and the same God; who Thyself was made Man, that we might become the Children of God, who were born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of thee O God, through *Jesus Christ*, by Baptism and Faith. I return Thee Thanks for this inestimable Benefit. O Heavenly Father, how great thy Love in my Regard, what a Happiness to bear the Name and to be effectually thy Child! Grant O Lord I may ever maintain this glorious Dignity of being thy Child, by Holiness of Life, and rendering to Thee due Respect, Love, Obedience and Service; by living in Charity and Justice and regulating the whole Conduct of my Life by thy Divine Spirit. Thou art, O Lord *Jesus*, the true Light, enlightening every one coming into this World! Oh enlighten my Understanding to know, inflame my Heart to Love, and strengthen me by thy Grace to practise thy divine Truths. O Lord God! thou hast adopted me for thy Child, and thou promisest me, that I shall be thy Heir, and even Co-heir with *Jesus Christ* thy Son, yet so that if I be conformable to his divine Image and suffer with him, I shall also be glorified with him. Grant
me

me O Lord this Grace through the same *Jesus Christ* thy co-eternal Son, *the Word*, that *was made Flesh and dwelt amongst us*. Thanks be to Thee O God, the Father, Son, and Holy Ghost! and thou O dearest *Jesus*, dwell here in my Heart, that I may hereafter dwell with Thee in Heaven for ever and ever, *Amen*.

The PRAYER after Mass.

NOW O Lord! Thou dost dismiss thy Servant in Peace, because my Eyes have seen thy Salvation. Be thou my God and my Lord praised and glorified for ever, who hast permitted me to appear before Thee, at this tremendous Sacrifice. Pardon, I beseech Thee, the roivings of my Imagination, the Distractions of my Mind, and the Lukewarmness of my Heart. May this holy Sacrifice produce in me, the Fruits of my Redemption and the like Effects it operated when thou didst expire on the Cross. May it mollify the Hardness of my stony Heart; may it lay open the infected Sepulchre of my Conscience; and cause me to go forth from the Grave of Sin and all vicious Habits; that, stricken with the Prodigies of thy Love and Grace, I may return home, thoroughly penetrated with Sentiments of Compunction, Love and Gratitude, weeping upon thy Sufferings and my Sins the Cause of them; that I may henceforth die to Sin, the World and to myself; and live and die for Thee, O *Jesus* my Redeemer; permit not that I frustrate thy Passion and Death, nor that thy precious Blood be spilt in vain for me. Into thy Hands I commend my Spirit; Lord *Jesus* receive my Soul now, and in the last Moment of my Life. *Amen*.

At going forth, or leaving the Chapel.

The P R A Y E R.

O How amiable are thy Dwellings: Thou Lord of Hosts! My Soul hath a Desire and Longing to enter into the Courts of the Lord: My Heart and my Flesh rejoice in the Living God. Blessed, O Lord! are they that dwell in thy House, they shall praise Thee for ever and ever. O that I could be so happy! My Heart is ready, O my God! my Heart is ready. Accept it O Lord and my earnest Desire of remaining ever united to Thee. May it abide thus united in this thy Tabernacle: And Grant that at every Breathing, every Thought, every Word and every Action of this Day and of my whole Life, I may with all thy Angels and Saints praise and glorify Thee; and may they supply my Weakness and Imperfection. O *Jesus*, my God and my Lord! with, the Father and the Holy Ghost One God: Bless me ✠ and preserve me. *Amen.*

THE END OF THE FIRST PART.

T H E
W H O L E D U T Y
O F A
C H R I S T I A N.

P A R T II.

The SACRAMENT *of* PENANCE.

I Believe the Forgiveness of Sins. Ap. Cr.

SIN is a Thought, Word, Deed, or Omission against the Commandments of God or of his Church. If committed wilfully and in a Matter of Weight it is a Mortal Sin, and is so called because by such a Sin, the Soul loses the Grace of God, which is her Life. *Sin when it is compleated, begetteth Death.* Ja. i. Grace in its most obvious Acceptation means Favour; Favour flowing from Mercy and Beneficence, to which the Person who receives it, can make no Claim, as of Right. Divine Grace, or the Grace of God, is a free Gift of his divine Bounty, not at all due to us, by which He gives us the Pledge of the Spirit or Holy Ghost, 2 Cor. i. 15. or by which the Grace of the Holy Ghost is poured into our Hearts; by which our Souls are sanctified and enabled to overcome Sin, and do Works meritorious of everlasting Life. (See p. 23, 24, &c.) Mortal Sin, if not repented of, dooms the Soul to everlasting Death, that is, never to see and enjoy God in Heaven, and to suffer everlasting Torments in Hell. By
Mortal

Mortal Sin therefore we forfeit the Grace, Favour, and Friendship of God; the Merit of former good Works and the Right to the Inheritance of Heaven; and we become Enemies to God. But, the Almighty and Bountiful Lord whose very Nature is Goodness and whose Mercy is above all his Works, willeth not *the Death of a Sinner, but rather that he be converted and live*; and He is ready to receive him, at whatever Hour he returns to Him with true Sorrow from his Heart. And, *If any Man sin we have an Advocate with the Father*; Jesus Christ the just one. 1 Jo. i. 8. And, *if we confess our Sins, he is faithful and just to forgive us our Sins and to cleanse us from all our Iniquities*; to whom all Power was given in Heaven and on Earth by his Eternal Father; and who, when here on Earth, exercised this Power of forgiving Sins. Jesus said, *Son, thy Sins are forgiven thee. Who can forgive Sins but God only?—But that you may know that the Son of Man hath Power on Earth to forgive Sins, &c.* Mar. ii. 5. 7. 10. Our Lord Jesus communicated this Power to his Apostles and their Successors the Rulers and Pastors of the Church which he established on Earth, and with which he promised that his Spirit should remain and He with them *all Days even to the Consummation of the World.* (See p. 80.) He said to them, *As the Father sent me, I also send you, Receive ye then the Holy Ghost, whose Sins ye shall forgive they are forgiven them: and whose Sins ye shall retain they are retained.* Jo. xx. 22, 23. Here he appoints them his Substitutes, Embassadors, Ministers and Judges, and invests them as such with the Power of forgiving and retaining Sins; *that you may know, &c. hath Power on Earth to forgive*

Sins—and the Multitude glorified God, that gave such Power to Men. Mat. ix. 8.

This Power our Lord *Jesus Christ* hath left to his Church by the Sacraments of *Baptism* and *Penance*; and He executes it by the Ministry of his Priests, who work not by their own but by his Almighty Power (who alone can forgive Sins) as *Instruments* only of the Remission of Sins, which He gives, by their Absolution, in the Sacrament of *Penance*: as by the Sacrament of *Baptism*, and the Ministry of the same Priests, He remits and blots out the *Original Sin*, in which we are all born, and every other Sin, of which the Person to be baptized is guilty at that Time. And by each of these two Sacraments, the Sinner is reinstated in the Favour of God, the lost Merit of former good Works is restored and he receives his Right of Inheritance of Heaven.

This Power of *the Forgiveness of Sins* in the true Church of *Christ* is grounded on the Word of God. *Jo. xx. Mar. ii. Mat. xviii. Amen I say to you, whatsoever ye shall bind on Earth, it shall be bound also in Heaven, and whatsoever ye shall loose on Earth, shall be loosed in Heaven*: there he made them Judges. *Receive ye the Holy Ghost, &c.* there he gave the Commission to remit Sins. And *St. Paul* gives Testimony to his Divine Master, saying; *God hath given us the Ministry of Reconciliation; and hath put in us the Word of Reconciliation; for Christ therefore are we Legates.* 2 Cor. v. 18, 19, 20. And our Belief of this Power is grounded on the same Word of God and on the Creed. Art. xi. And *Christ* gave this Power immediately to his Apostles and in them to their lawful Successors, as he did also the Power to preach and baptize. *Go ye teaching*

teaching all Nations, baptizing them, &c. was said immediately to none but the Apostles, but mediately to all true Priests; and so was that, *Receive ye the Holy Ghost, whose Sins ye shall forgive, they are forgiven.*

The *Priests* then are appointed and ordained by *Christ* to be his Judges, in his Spiritual Kingdom and Court of Judicature, the Church; to pronounce Judgment upon Sinners his Criminals; to Absolve and Acquit, Condemn and Punish according to the Dictates of his Divine Spirit and the Rules prescribed by his holy Church: comparatively as Civil Judges are appointed and empowered by their Sovereign to take Cognizance of criminal Causes and others, to acquit the Innocent and condemn and punish Criminals and Infringers of the Laws, &c. But, as these Judges must first be informed of the Crimes with which the Delinquents stand charged, and of the several Circumstances aggravating or lessening or altering the Nature of the Guilt, before they can pass Sentence, so the spiritual Judges of the Church appointed by *Christ*, must proceed after the same Manner. This implies the Necessity of Confession or a full Declaration of our Sins to them, whom God hath sent and commissioned with the Power to forgive or retain Sins. And, as each one's Conscience is known only to God and himself, therefore every one must be his own Accuser, at the Tribunal of Penance, by the Confession of his Sins to the Priest.

The requisite Dispositions before Confession, &c.

ARE, first A diligent Examination of all our Sins, yet without too great Anxiety of
K 2 Mind

Mind and Scrupulosity : considering God as a merciful and most tender Father, whose Thoughts towards us, are *not of Affliction* but *of Peace* as he testifieth of Himself. For this Purpose we must implore the Assistance of God, and his divine Light that we may know and see our Sins with all their Deformity and Baseness; and behold them with Horror and Detestation; as also the Number and Circumstances of them.

The *Circumstance* may either change the Nature of a Sin and of one make many; or render the same Sin more or less grievous: as a *Murder* committed unavoidably in our own Defence, is accounted *Manslaughter*, which tho' not wholly without Fault, yet is not wilfully and maliciously criminal. But another committed with Malice designedly, is wilful Murder and a most grievous Crime calling to God for Vengeance. *Stealing* is of itself an Act of *Injustice* and consequently sinful, but if the Theft be of a sacred Thing or committed in a Church or sacred Place it is called not a simple Theft, but a *Sacrilege*. The Breach of a Fast or Abstinence commanded by the Church if done out of Gluttony or Immortification will be a Sin against *Temperance* and Obedience to the Church Law; but if thro' Shame or Fear of being known a Catholic, or ridiculed on that Account, it will be moreover a Sin against *Religion*; *He that shall be ashamed of me, &c. and of my Words, I will be ashamed of him before my Father.* Lu. ix. and against the Charity due to our Neighbour, by the Scandal it may have given to others present.

In Sins of *Impurity*. To be examined, if in Thought only? Or was this accompanied by a Desire? If so, was there moreover a Resolution to
commit

commit the Sin? Or if with another Person, was an Attempt made by Solicitations or otherwise to execute it, though frustrated? If the Person was single or married? Or of the same or different Sex? Or a Parent, Relation, Clergy, Religious or Lay Person? Or if with a Brute-animal? For these will be so many different Sins, of Thought or Desire of Fornication, Adultery, Incest, Sacrilege, Sodomy, Bestiality: And if done in the Presence of others; how many? Or whether by Force or seducing Words equivalent to it?

A *Circumstance* may render a Sin more or less grievous, though it does not change the Kind of Sin. As in *Stealth*: the Quantity or Sum, at one or different Times, from one or different Persons, rich or poor, by Violence or Cunning and Art. All these Ways may increase or diminish the Sin. Wilful Distractions in the Time of Prayer are Sins, but it must be examined, whether these Distractions were in the Time of Prayer of strict Obligation, or Super^{er}ogation? If in the Time of Mass, on a *Sunday* or Hol'y-day, or on a Day not of Obligation to hear Mass? And how long they were entertained? As to Persons injured, itricken, hated, &c. to examine, if the Person were a *Parent*, a *Priest*, *Superior*? Persons employed to commit a wicked Action, if Servants or your Children? And as to Lies; for what End? If through Joke, Excuse, Pride, any evil Design, with Prejudice to another in Goods, or Good Name? The Action, if done with full Deliberation, Malice, highly injurious, public or private? All these Circumstances are to be examined; and if the Aggressor, Seducer, &c.? If done through Inadvertence? Or if through Ignorance, whether *involuntary* hav-

ing used Means and Endeavours to know better ? or *voluntary* by a Neglect to learn or consult to know one's Duty ? This kind of Ignorance is very common, yet but little taken Notice of, whereby Persons are guilty, 'tis to be feared, of many Sins, to which they do not attend, consequently they are omitted in *Confession*. Hence may follow many Sacrilegious Confessions and Communions.

Circumstances may moreover render Sins that are only Venial, Mortal, as the common Catechism teaches.

1. By the actual Disposition of the *Will* at the Time ; as of stealing a large Quantity or Sum, though perhaps what you stole was only very small, because more was not at Hand, or the Opportunity failed you.

2. By the *Intention*, which if Evil, so is the Action in Proportion. As to open secretly and without Leave, the Door, Box or Letter of another Person, is not a *Mortal Sin*, yet if the Intention, on such Occasions, were to murder, steal, commit Fornication, &c. to know Secrets of Importance or for some bad End, or to steal an inclosed Bill, the Action becomes Mortal, though the Design were not executed.

3. By *Scandal* or giving an Occasion to another's Sin.

4. By the probable Danger of committing a Mortal Sin, as from certain Places or Companions.

5. By an explicit or implicit Contempt of a Law or Authority, with which one disobeys or violates a Precept, though in a light Matter.

6. By a false or erroneous Conscience, thinking that which he did or said, to be mortal, though it were in itself only venial : Because of
his

his Will and Consent to do that which he judged to be mortal.

Lastly, By the *moral Union* of several venial Sins, as stealing a Penny, is only a *venial Sin*, but if added to many foregoing ones, and from the same Person, it becomes a mortal Sin.

THE NUMBER of Sins is to be accounted, according to the different and distinct Acts of the *Will* unconnected with each other, either by an entire Cessation, or such, by which they cannot be accounted, one and the same Act. As in the Hatred of a Person. If he should repent of his Hatred, renounce it, and conceive Sentiments of Friendship towards the Person hated; and then immediately resume his Hatred against the same Person; he would commit Two distinct Sins; and so, as often as he thus acted: And from this Example, a Judgment may be formed of other Sins.

CONTRITION or SORROW

IS a true and sincere Grief of Heart and Soul, for having offended God by Sin; and a Detestation of the Sin committed, with a firm Purpose to sin no more, for the Time to come.

This Sorrow must be conceived in the Heart, *Be ye converted to me with your whole Heart*, Joel ii. And in the Soul, *Thou shalt love the Lord thy God, with all thy Heart, with all thy Soul*. Mar. xii. 30. Not by Word only, or by a bare Recital of certain Acts; nor with the Eyes by Tears, nor by the exterior Posture of the Body. Hence it must be *interior*, seeing that Sin, takes its Rise in the *Heart and Soul*.

It must be *intense* or vehement to a high Degree, the greatest and deepest possible; so as to

excite us to make this Choice ; rather to suffer all temporal Inconveniencies, Losses and Miseries whatsoever than offend God. It must be excited in the *Heart* by an interior Motion of the *Holy Ghost* ; not merely by that of *Nature* like the Sorrow of *Saul*, *Antiochus*, &c. 1 Kings xv. 2 Mac. ix. hence it must be *supernatural*, or a Gift of God. And it must extend to every *mortal Sin*, for if one such Sin be excepted, none will be forgiven : As of *Faith*, if any one Article be excepted or disbelieved, no one Article is believed with *Divine Faith*.

The Motive of this *Sorrow* ought to be, because *Sin* offends *God*, who is *sovereignly good* : Hence the Sinner considering *God*, attentively, and his *Infinite Goodness*, and finding Him to be truly *amiable*, he loves Him, and then because he loves Him, he is grieved from his Heart, that he has offended so good a God. This disengages his Heart from Sin and its Affection, and attaches it wholly to God ; and by the Sacrament of *Penance* causeth his Justification and true Conversion.

The Sinful Woman melts into Tears, at the Feet of *Jesus* ; and *Jesus* said to *Simon*—*I declare to you, many Sins are forgiven her, because she has loved much ; but to whom less is forgiven, he loveth less*. Lu. vii. 47. After this Manner also did Holy *David* and *St. Peter* repent.

This Conversion and Justification of a Sinner, sometimes begins by *Shame and Fear*. These Motives if grounded on *Faith* are good and lead on gradually to *Love*. Thus

Faith teaches the Sinner that nothing is more shameful to a rational Being and a Christian, than *Sin* ; because whoever is guilty of it (particularly
if

if it be mortal) acts inconsistent with his Reason, and debases himself; he renders himself an Enemy to God, incurs his Displeasure and Anger, and thereby subjects himself to the Devil his greatest Enemy and to everlasting Torments, consequently there can be nothing more dreadful. He then begins to consider that God whom he offends, is all-powerful, able to destroy him in the very Instant and cast *Soul and Body into Hell*: And yet God bears with his Intolence, waits for him to return though he so obstinately resists; that He moreover protects him and bestows his Benefits on him, although the Sinner continues to offend and even insult Him: That God invites and presses him to return, notwithstanding he forgets God and flees from Him; but he considers that whilst he thus flees from a patient and merciful God, he may, as he deserves, fall into the Hands of a God justly provoked who may take Vengeance of his Obstinacy, as He hath upon others. Upon this, the Sinner opens his Eyes, and beholds the Excess of the Love and Goodness of God towards him, and the Excess of his own Ingratitude: He is ashamed of himself even to a Confusion, and is exceedingly grieved, to think that he should ever have offended so patient, so mild and so good a God; good in Himself and exceedingly good to him; he then begins to love God, and because he loves Him, he hates and detests his Sins; his Will is wholly changed unto good and he is converted to God with his whole Heart; and hopes fully to obtain Pardon of God and recover his Grace by the Sacrament of Penance, which he approaches. And thus his Love of God, becomes by Degrees a *Love of Benevolence*, loving God because
he

he is infinitely good in Himself and infinitely amiable.

The Sinner must excite himself to this true *Sorrow* and *Conversion* of Heart by a serious Consideration of the Baseness of Sin, the Goodness of God and his own Ingratitude; and beg it of God, by most earnest and humble Prayer: Because God requires whenever we address Him in Prayer, and more particularly when we sue for his Mercy and our Reconciliation, that our very Entrails if possible should have a Share in our Request; that there should appear a *divine Flame*, such as may enable us to carry our Sight up to Him, the Father of Mercies, with a firm Confidence in Him, however grievous and manifold our Wickedness may have been. For God will be earnestly solicited, even importuned: The Sinner then must pursue Him, be earnest and importunate with Him, and with an unshaken Constancy. He must fear nothing so much, as to let himself be discouraged by a seeming Refusal, and so give over his earnest Petition and Pursuit for *Pitying*, *He will pity Thee*. *Isai. xxx.*

The Detestation of Sin, and a Purpose of Amendment.

WHAT has been said above of *Sorrow* must be equally understood of the *Detestation of Sin* and a *firm Purpose of Amendment*.

This *Detestation* is a sovereign Hatred of Sin, that is, above the Hatred of any other Thing whatsoever, as the Evil of Sin exceeds every other Evil; and is the Cause of every Evil of this Life and the next. It disfigures the Soul, renders her in a Manner like the Devil, and it is more hideous than the most hideous Spectre,

Spectre. It crucifies *Jesus Christ* anew in the Soul, chases his Divine Spirit from her, shuts Heaven against her, and if unrepented of, it will precipitate her into Hell.

This *Detestation*, as it arises from the inward Grief of the Heart and Hatred of Sin, consists in wishing most sincerely we had never committed it; hence, it is not a simple Hatred, but moreover a Condemnation of it, in such Sort that the truly penitent Sinner wishes most heartily he had never done it, and even would recall it if it were possible.

The Purpose of Amendment is a sincere and effectual Resolution not to sin again; not a bare Desire, Inclination, or Design. And this Resolution must, like the Sorrow, extend to every Sin at all Times and upon all Occasions; in such Sort that the penitent Sinner be resolved never again to commit any one Mortal Sin; and if *Death* were on one Side and *Sin* on the other, his Option must be rather to die than offend God. The true Penitent considers that *Sin* remains in the Soul by an inveterate Tendency to recommit it, till it be effectually effaced and rooted out by *Repentance*. He is willing therefore to confess it, and to atone for it by any Punishment that shall be inflicted on him, and to do every Thing that is necessary, and shall be required to reconcile himself to his offended God. This is properly a *True Sorrow, and Detestation of Sin, and a Purpose of Amendment*.

This true *Sorrow*, &c. is evinced, 1. By an entire Change of Life. 2. By carefully avoiding every Occasion or Danger of Sin; for *He that loveth Danger shall perish in it*. Ecclus. iii. Now! to rely upon the *Grace* recovered, that
you

you will be able to maintain yourself secure amidst former Occasions, is *Presumption* and to tempt God. 3. By using every Endeavour to root out *vicious Habits*, or those particular Sins, to which a former Custom leads the Sinner with a strong Propensity; and if there be not strong and resolute Efforts made to overcome and root them out, they will inevitably and soon entice and draw us again into Sin; and then the latter State will become worse than the former; because by such wilful Relapses the Sinner shews in some Measure a Contempt of the Mercy and Goodness of God, tramples under foot the Blood of *Jesus*, by the Abuse of his Grace of Reconciliation, and he again delivers himself up to the Slavery of the Devil, more absolutely than before, and the Proverb is verified, *The Dog is returned to his Vomit: And the Sow that was washed, to her wallowing again in the Mire.* 2 Pet. ii. 22.

C O N F E S S I O N

IS a full and sincere Accusation, which the Penitent makes of all Sins, to the Priest, in order to obtain from him, the Absolution of them.

This Confession must be plain and candid, of every mortal Sin; without dissembling, or Excuse: For to retain wilfully any one such Sin, would be a *Sacrilege*, and render *null* the Confession of the others, wherefore the Penitent must not evade, nor should he interlace the Confession of his Sins with other Narratives, so as to disengage the Attention of the Priest, that he may not fully understand him: Nor ought he to hurry over grievous Sins, or endeavour to cloak them: Nor exaggerate nor lessen

lessen the Number or Circumstances of them : Nor accuse others, or make known their Sins, without absolute Necessity ; and on such Occasions he should, if possible, rather apply himself to a Confessor, to whom the Accomplice is not known. He must accuse himself with great Humility, Docility, and Submission. And as to the Refusal, or Delay of Absolution, he should avoid exclaiming against the Priest, and keep the Proceedings secret. He should rather thank God, that He has directed him to a diligent and zealous Physician of his Soul, who knows not how to deceive his Patient ; Saying, *Peace when there is no Peace. For Woe to them, that sow Cushions under the Elbow, and lay Pillows under the Head, to catch and deceive Souls.* Ezech. xiii.

In the Case of a *Delay* or *Refusal* of the Absolution ; the Penitent ought to consider the Priest, such as he calls him, believes and hopes to find him to be with regard to his Soul, a *Father*, and Physician, as well as a Judge, tender and compassionate, just and faithful to his Charge entrusted by God, whose Place he holds ; acting only by God's Authority, and according to the Dictates of his divine Spirit, *Receive ye the Holy Ghost.* Jo. xx. 22. And not by his own Authority, nor as the Master, but only as the Dispenser of the Grace of God and his Divine Mysteries. He ought moreover to reflect that the Effect of the *Absolution*, does not depend on the Priest's pronouncing the Words, *I absolve Thee*, &c. unless there be found at that Time proper Dispositions in the Penitent, of whom God indeed hath appointed him Judge, but with
a strict

a strict *Mandate to judge just Judgment.* And if he does not, he subjects himself to be reproached by God. *Why do you not judge that which is just?* Lu. xii. *Why give you that which is Holy to Dogs, and cast Pearls before Swine?* Matt. vii. Thou say'st to the impenitent Sinner, *I absolve Thee*, I open to Thee Heaven Gates, go in Peace; but I say, *There is no Peace to the Impious*, nor are Heaven Gates open to them; and *Cursed is the Man who doth the Work of God deceitfully.* And unto the Confessor himself, thus abusing his Authority, prostituting his Ministry, and violating his Trust, God saith; *Son, a Watchman to my Church have I appointed Thee, and Thou shalt bear the Word from me, and shalt tell it them from me. If when I say to the Impious, dying, Thou shalt die: Thou tellest him not, nor speakest, that he may be turned away from his impious Way and live: The same Impious Man shall die in his Iniquity, but his Blood (Soul) I will require at thy Hand:* Because thou hast misapplied my Blood, and cast it to the Dogs, and to be trampled under Foot. *But if Thou denounce to the Impious and he be not converted—He verily shall die, but Thou hast delivered thy Soul.* Ezech. iii.

Seeing then 'tis certain God the Sovereign Judge in the *Tribunal of Penance*, approves only the Absolution that is given according to the Dictates of his *Divine Spirit*, and the Rules which He hath prescribed to His Ministers: They are much to be blamed, who apply themselves, indiscriminately, to any Confessor, contrary to the express Forbiddance of the *Divine Spirit*: *Submit not thyself to Every Man for Sin*, Ecclus. iv. when you seek the Cure of it. They again are yet more imprudent

dent, and become greater Enemies to themselves, who purposely shun the most enlightened, zealous, and prudent Confessors, and seek the most indulgent and less experienced, that will sow *Cushions under their Elbows, and lay Pillows under their Heads*, as above said.

Certainly these same Persons, do not thus proceed with respect to their temporal Concerns: If they have a Suit at Law, they make choice of the ablest Counsellor: If they are dangerously Sick, they apply to the most skilful and experienced Physician, and they will, by no Means, trust themselves to every unskilful Hand: in these Affairs they think they cannot take too much Precaution, yet! with respect to the most important Concern, viz. the Cure and Salvation, or the Loss of their Souls; they are content and easy, provided that they be not put under any Restraint, by the Delay or Refusal of the Absolution, &c. and thus they remain in Peace and a seeming Security, without the least Apprehension from their undue Dispositions; and so deceived by their Confessors, and deceiving themselves! the fatal Consequence is. They themselves are Blind, and led by the Blind; and *if the Blind lead the Blind, both fall into the Pit.* Mat. xv. Consequently of such Absolutions, it may be said with Truth, *of Sin forgiven be not without Fear.* Ecclus. v.

S A T I S F A C T I O N

IS a Reparation we owe to God, for the Injury done to Him, by our Disobedience; 'tis only on this Condition the Sinner obtains the Forgiveness of his Sins; hence Satisfaction becomes a necessary Disposition, together with Confession,
Con-

Contrition, and a firm Purpose of Amendment; previous to the Absolution; if not, as to the actual Performance of it, yet as to a willing and ready Disposition to satisfy the *Divine Justice*, and every injured Neighbour, accordingly as the Priest, shall enjoin. The eternal Punishment due to *Mortal Sin*, is remitted with the Guilt thereof: Yet ordinarily there remains a temporal Punishment, to be undergone either in this Life or the next. God punished the Disobedience of our First Parents; and the Sins of Penitent *David*; though he pardoned their Guilt and the eternal Punishment due to them. For though the *Satisfaction* which *Jesus Christ* made to his Eternal Father, for the Sins of Mankind, was a superabundant Atonement, yet! that the Efficacy and Merits of it may be applied to us, we must co-operate with it, by a voluntary Acceptance of painful and mortifying Works, and a patient bearing of those Crosses, of whatever Nature they may be, which the Providence of God shall please to appoint and send us; in order to fill up those Things that are wanting of the *Sufferings of Christ* (to be applied to us) in our Flesh, *Col. i.* proportioned to the unlawful Pleasures of Sin: and 'tis particularly in the Sacrament of Penance, we repair the Injury done to God by our particular Sins; by accepting the Satisfaction that is enjoined us at *Confession* and accomplishing it through the Grace and Merits of the Passion, and Death of *Jesus Christ*. The *Satisfaction* or *Penance* enjoined is not indeed always proportioned to the Grievousness of the Sins, and God may expect from us more than is appointed by the Priest, who

who therefore generally adds, *The Rest I recommend to your own private Devotion, &c.*

This *Satisfaction* united to the *Merits* of the Sufferings and Death of *Jesus Christ* becomes more the Atonement of *Jesus Christ* than our own; nor is it any Disparagement to but rather an Enhancement of his; seeing that our *Satisfaction* or *penitential Works*, can be of no *Value* or *Merit* unless united to His; nor will it be accepted by God, only through his Son *Jesus Christ* our Redeemer.

The Performance of the Satisfaction.

THE Penance or Satisfaction enjoined the Penitent at Confession by the Priest; must be fulfilled with the utmost Exactness: Because it is enjoined by the Authority of God; and the Forgiveness of his Sins has been granted on that Condition, to which the Penitent agreed. The wilful Omission of it, is therefore sinful; and shews that the Penitent was not sincere in his Disposition previous to the Absolution, of satisfying God; at least he gives great Grounds to suspect it, and the Validity of his Confession, from the Defect of that essential Part, *viz. a willing and ready Mind to satisfy*; and of the After performance of the Satisfaction, which is requisite on his Side to render the Sacrament entire and complete.

The Satisfaction enjoined and accepted must be performed at the first Opportunity, whilst the Penitent is in the State of Grace; and by no means be delayed till he has lost it again by a Relapse into Mortal Sin: Yet, always as it is appointed by the Priest. If the Penitent forget what was enjoined, he must have Recourse to

the Confessor, as soon as possible, to inform himself. If that cannot be done, he must in his next *Confession*, whether to the Same or another *Priest*, lay open to him in general the State of his former *Confession*; that the *Priest* may enjoin him a *Satisfaction* or *Penance* proportioned to the Sins of one and the other *Confession*: And in the Interim he would do well to supply the *Penance* forgotten by voluntary penitential Works, according to the Dictate of his own Conscience.

The *Satisfaction* must be accepted with an humble Heart and Mind, and due Submission to the Judgement of the *Priest*. *Willingly*; acknowledging it to be exceedingly short of what he has deserved, who has offended God and deserved Hell. *Sincerely*; with a good and steady Will to perform the whole, as to the Time, Place, Manner, &c. and without Reluctance or Murmur. And, it must be performed *Devoutly* in the Spirit of *Repentance*, united to the Merits of *Jesus Christ*. *Secretly* that he may neither defame himself, nor scandalize a Neighbour: Unless the Sin has been *public* and the *Satisfaction* ordered to be alike; or he judges it to be requisite to repair the Scandal given: Or to the Edification of others. Except in these Cases, to make it known, is more or less faulty, because as to the Transactions in the Tribunal every Thing should be under the strictest Secrecy, equally on the Side of the *Penitent* and *Confessor*.

The Requisite Conditions therefore, to obtain the *Forgiveness of Sins*, by the *Sacrament of Penance*, are these five:

1. A diligent Examination of Conscience, as to the Quality, Number and Circumstances of the

the Sins. 2. A true and sincere Sorrow for them. 3. A firm Purpose to sin no more. 4. A Willingness and Readiness to atone for the Injury done to God, and our Neighbour. 5. A full and sincere Declaration of every mortal Sin, to the Priest.

These Steps to be taken, by every Sinner, in order to effect a true Conversion, are marked out in Holy Writ, by the Parable of the *Prodigal Son*. He enters into himself and considers his past Conduct, and present unhappy State; strayed from a tender Father and his own Home.

2. This State displeases him. 3. He conceives a Desire, and takes a Resolution to abandon it and return home to his Father; with a full Confidence that he will receive him. 4. When he approaches his Father, he openly declares himself to have been an undutiful Child, he is exceedingly grieved to have thus abandoned and offended his dear Father, and he implores his Pardon. 5. He desires and is willing to be treated by him, not as his *Child* but as one of his *hired Servants* to drudge and slave, thereby to atone for his Crimes, and Undutifulness.

The Defects that render a Confession null and sacrilegious.

1. A Neglect in the Examination of Conscience, whereby any mortal Sin, or grievous Circumstance, &c. is omitted in the Confession. 2. To receive the Absolution without a previous Sorrow, or a firm Purpose of Amendment or a Will and Resolution to satisfy the *Divine Justice*. 3. To conceal wilfully any one mortal Sin, or grievous Circumstance, or Number thereof. 4. When the Priest who absolved the

Penitent, had not Jurisdiction or proper Authority over him. In case of any the aforesaid Defects, the *Confession* made at such Time must be repeated, with a Declaration of the Defect. And as many Confessions as have been made since must also be repeated.

Preparatory Prayers for Confession.

Before the Examination of Conscience: Acts of Desire, Supplication, &c.



O GOD! incline unto my Aid, O Lord make haste to help me. O God be merciful to me a Sinner. Father I have sinned against Thee and now I am not worthy to be called thy Child. I have sinned and my soul is very much disturbed. There is no Health in my Soul. I have no Respite at the Sight of my Sins. My Iniquities are grown above my Head, and like a weighty Burden, they are become heavy upon me. My Sores are putrified and corrupted, the Effect of my own Folly! I am become wretched to an Extremity, sorrowful all the Day. I am afflicted, my Heart is troubled. Lord rebuke me not in thy Fury, nor chastise me in thy Wrath. Cast me not away from thy Face, but restore to me the Grace of thy Salvation. Have Mercy on me O God have Mercy on me, according to thy great Mercy. Save me O Lord! for I am held fast in the deep Mire of Sin and vicious Habits; and behold there is none to help, deliver and save me unless thou O Lord my God! Thou knowest O God! my Folly; and my Offences are not hidden from Thee, nor my Sighing: I will confess against myself my Injustice towards Thee.

Thee, and I trust, that Thou O Lord wilt forgive the Impiety of my Sin. Turn O Lord! I beseech Thee and deliver my Soul. Save me for thy Mercy's Sake, and for the Sake of thy Beloved Son *Jesus Christ* my Redeemer, who hath offered and delivered himself to Death, even the Death of the Cross, to redeem and save me. O the Mercies of my God! his great, his singular Mercy to me! that I have not been consumed and my Soul already plunged into Hell. Lord Thou wilt not the Death of this miserable Sinner now before Thee, but rather that he be converted and live. Permit me O Great God! Merciful Lord! to appeal to and even to challenge thy Word, in my Behalf. Heaven and Earth shall perish, sooner than thy Word fail. Thou hast said it. Let then thy Word, O God, be accomplished on me. Convert me I beseech Thee O Lord and I shall be converted. Say to my Soul; I am thy Salvation. Call me forth from the Grave of Sin as thou didst dead *Lazarus* from his Grave.

Behold then O Merciful God! here before Thee a Sinner, even the greatest and most miserable of Sinners. Call me and I will answer Thee. I believe in thee O my God! I believe the *Forgiveness of Sins* through the Passion and Death of my Blessed Redeemer *Jesus Christ* thy Son. I believe whatever thou hast revealed and taught. And relying on thy Power, Goodness and Promise, I now hope to obtain from Thee, the Mercy and Pardon, I most humbly and earnestly sue for, through the Merits of the same Lord *Jesus Christ* thy Son.

But oh! Kindle I beseech thee O Lord *Jesus* in my Heart and Soul some Sparks of the Fire

150 *Preparatory Prayers for Confession.*

of thy Divine Love, that I may be enabled to say with Truth, as did thy repenting Apostle *Peter*, Lord thou knowest that I love Thee: I love Thee my God, yes I love Thee, and earnestly desire to love Thee, yet more and more, and to serve Thee, better than hitherto I have done. I also love, for thy Sake, every one as myself. I freely and from my Heart forgive every one that has offended me, and I ask Forgiveness of every one I have offended. Vouchsafe, O Lord! to accept this Confession of my Sins I am about to make to thy Minister; thereby to honour thy infinite Wisdom by the acknowledgment of my Ignorance; thy infinite Power, by exposing my Weakness; thy most gracious Goodness, by declaring my Malice and thy infinite Holiness, by laying before Thee my Wickedness. And I offer myself, ready and willing to make to thy *Divine Justice* injured by me, the just Satisfaction thou shalt please to ordain by thy Minister. Yes! *I will bear the Indignation of the Lord, because I have sinned against Him.* Mich. vii. 9.

A Prayer, to beg the Light of God, to know our Sins.

O MY God! I am now going to appear before Thee, as a Criminal before his Judge; to accuse and condemn myself, at the Tribunal of thy Mercy. But O Lord! *where is the Man that knows his own Faults?* Who can tell how often he has offended, unless Thou, O Lord! vouchsafe to enlighten him with thy Divine Grace, and shew him the Number and Enormity of his Sins. O Jesus! Son of God! who didst open the Eyes of the Blind, have Mercy on me! *Jesus Son of God have Mercy on*

on me! For by Self-love I am truly blind to myself, and to my Sins and Vices. O Lord! grant that I may see myself, such as I am in thy Sight, under my present Deformity by Sin. Thou beholdest the inmost Recesses of my Heart. Do thou disclose to me all that hath passed therein contrary to thy holy Will and Law. Grant, that neither Vanity, nor Self-love, nor Ignorance, nor Carelessness, may conceal my Sins from me: But that I may see and know them, in all their horror; and Detest and Confess them, with a contrite and humbled Heart; to the End that I may receive from Thee, the Pardon of them, and hear these comfortable Words. *Son thy Sins are forgiven.* Mar. ii. 5.

The EXAMINATION of CONSCIENCE.

To be Examined;

HOW long since your last Confession? If you received the Absolution? Or, was It delayed or refused? Why? Any Mortal Sin or Sins, the Number, or any grievous Circumstance thereof forgotten or omitted wilfully, through Fear, Shame, Carelessness, or Want of due Examination? Gone to Confession without any previous Examination of Conscience, Sorrow for Sin, or Purpose of Amendment; received the Absolution or Holy Communion, with all or any of the aforesaid Omissions or Neglect; not discharged fully the Penance enjoined; omitted the Whole of it; performed it negligently, unwillingly; not reconciled yourself to your Enemy; not made Restitution of Honour, good Name, temporal Goods, &c.

N. B. *If a Person, through his own Fault and wilful Neglect, has not discharged the Penance; or,*

not reconciled himself to an Enemy, or, not made Restitution, or not abandoned an immediate Occasion of Sin; he must faithfully fulfil such Injunctions before he proceeds again to Confession; with respect to which, that of our Lord's concerning the Reconciliation of an offended Brother, may be applied. If Thou offer thy Gift at the Altar, and there Thou remember, that thy Brother, hath any Thing against Thee, leave there thy Offering, and go first to be reconciled to thy Brother, and then coming, Thou shalt offer thy Gift. Mat. xviii. 35. And, If you will not forgive Men, neither will your Father forgive you your Offences. Ibid. vi. 15.

Examine farther, whether you have used Endeavours to amend your Life, as directed by the Priest at your last Confession.

Then proceed to examine yourself upon the Commandments of God. The Precepts of the Church. The Seven Capital Sins. The ill Use of your *Sight, Hearing, Touch, Taste, Smell*. The Omission of your Christian Duties, of Prayer, Fasting, &c. How you have performed them. The Corporal and Spiritual Works of Mercy. The Sins you may have occasioned in others directly or indirectly. By *Command, Counsel, Provocation*, or *ill Example*, or by any other of the Nine Ways of being accessory to another's Sin. The Omission of the Duties of your particular State, as a Parent, Husband, Wife, Child, Master, Mistress, Servant, Tradesman, Labourer, &c. Your Thoughts, Words, Desires and Actions against God, Yourself or Neighbour.

To enable you to call your Sins to Remembrance: Recollect the Places, Company, or particular Persons, you have frequented. Examine

amine moreover the Cause or Occasions of your Sins; your natural Passions, evil Inclinations, Habits, that are predominant; what Care you take to overcome them; the Sins proceeding from the Temperament of Mind or Body; the Number and Circumstances of each, as near as you are able: If of Habit, how often in the Day, Week, or Month; neither exaggerating nor lessening them.

This *Examination* may be sufficient for such that approach the Sacrament *Monthly*; particularly if they have observed, the Method of the Nightly Examination as above, p. 68. But beware of Scrupulosity, *trembling there with Fear, where there is no Ground of Fear*; Psal. lii. and making your Examination a mere Rack of Conscience, and an insupportable burden to your Mind and Soul. *The Lord saith, I entertain Thoughts of Peace, and not of Affliction.* Jer. xxix.

A MORE PARTICULAR EXAMINATION of Conscience, upon the Ten Commandments, Capital Sins, &c.

N. B. *The Ten Commandments are divided into Two Tables. The First, contains Three Precepts relating to God. The Second, Seven relating to our Neighbour; as approved by St. Aug. Q. VII. in Exodum. and generally received by Catholics. This Division is grounded upon this Reason; because to make or have a Picture, or the Likeness of any Creature so to adore it as God, would indeed be to have a Strange God, which is forbidden by the first Words, Thou shalt not make to thyself any graven Thing: And so all that followeth with a Threat and a Promise, forbiddeth false Gods, and is but one*
and

and the same Precept in Substance. But the internal Desire and Consent to Adultery and Theft differ altogether as much as the external Acts of the same Sins: And therefore, as These are forbidden by two distinct Precepts, so are the Others.

THE FIRST COMMANDMENT. I am the Lord thy God: Thou shalt not have strange Gods before me: Thou shalt not make to thyself any graven Thing, nor the Likeness of any Thing that is in Heaven above, or in the Earth below, nor of the Things that are in the Water under the Earth: Thou shalt not Adore and Worship them.

The meaning. I am the Supreme Lord of Heaven and Earth and all Things therein; the *only One God* who have made them, and who alone am to be religiously worshipped and adored, as the *Creator, First Beginning and Last End.* Believe in *One God* or believe there is no other God but *I who am*, consequently worship no other. *The Things here forbidden to be made, are not precisely any graven Thing, Image, &c. but to make any such Thing, so as to set it up in the Place of God; to believe It to be the supreme Lord, to adore and worship It as God or with the Honour due to God, by Prayer and Supplication made to It, or Sacrifice offered to It, or to put any trust in It: This would be to forsake God, and be Idolatry, or worshipping an Idol, a strange God; to this the Jews were prone at the Time the Law was given, and therefore to take away all Occasion of drawing their Minds from God, who had taken them to Himself in a special Manner to be his People, this Forbiddance was made. But the precise making of a graven Thing or Image of Christ, or any Saint is not forbidden,*

forbidden, nor to set up any such Image in Churches and give them a relative Honour or Veneration, i. e. referred to the Object represented thereby. For the Lord spake to Moses: Thou shalt make a Mercy-Seat; and Thou shalt make two Cherubims of Gold (of such Shape as the Angelical Ministers appeared in, which attended upon the Divine Majesty in the Mount, or rather such as God Himself shewed Moses a Pattern of, whereby to represent these heavenly Ministers). Let them cover both Sides of the Propitiatory or Mercy-Seat, Exod. xxv. 18. And he replenished Be-leal and Ohiab, with his own holy Spirit, to devise whatever might be artificially made of Gold, Silver, Brass, Marble, &c. C. xxxi. Again said the Lord. Make a brazen Serpent, and set it for a Sign, he that being stricken looketh on It shall live. Num. xxi.

Holy Pictures, Images, &c. represent movingly and bring into our Minds the holy Mysteries and Actions of Christ and his Saints, and serve to excite our Minds and Hearts to contemplate, admire, and love the Objects represented by them. They are therefore lawful, good and profitable; but no Ways to be adored, worshipped, or prayed to.

AGAINST THE FIRST COMMANDMENT.
Worshipped an Idol, or, given to any Creature the Honour due to God,

Against Faith. Not believed the Articles of Faith, or doubted of them, or of any one of them. Been ignorant of the principal Mysteries, viz. The Unity and Trinity of God and the Incarnation of Jesus Christ. The Commandments of God. The Precepts of the Church. Creed. Lord's Prayer. Thought every Religion alike to Salvation. Abandoned the Truths of the Christian

Christian Religion, or Catholic Church. Omitted the Duties or Practices of either, through Fear or Shame, Contempt, worldly Interest. Denied yourself to be a Catholic or Papist as understood by those of a different Religion. Favoured Heresy. Hindered any one's Conversion directly, or indirectly by your Indifference, particularly, if you was consulted about it; or where you are concerned as a Parent, Husband, Wife, &c. Neglected to be instructed, or to instruct others under your Charge, or with whom you are closely connected. Not endeavoured to silence others, that jeered at the Catholic Religion, Practices or Ceremonies. Exposed yourself to the Danger of abandoning your Religion by reading Heretical Books, frequenting such Meetings, or listening to the like Discourses; or by Connection with a Person of a different Religion, so as to be hindered thereby from the Practice of your own.

Against Hope. Despaired of Salvation, or the Pardon of your Sins. Mistrusted the Will and Goodness of God towards the same. Not prayed to God, from a wicked Suggestion of Satan that God would not grant your Request. Neglected to labour for your Salvation, presuming on the Goodness of God and the Merits of *Jesus Christ*. Delayed your Conversion in Hopes of yet doing it, at some uncertain Time, or in your Last Sickness. Taken Occasion from this unsettled Resolution to sin more freely. Committed some Sin by reason of an Opportunity and Intention to confess, erroneously judging that a Sin or two more, would be of little Consequence, or not noticed by the Confessor. In Crosses, Afflictions, &c. wished your Death:
given

given up all Endeavours to surmount them. Abandoned the Practice of Virtue from the Difficulty of surmounting your Passions, ill Habits, &c. Confided too much upon your own Strength on such Occasions; not implored the Assistance of God.

Against the Love of God. Not loved God above all Things. Neglected to make Acts of the Love of Him. Over-solicitous for worldly Concerns, with Neglect of the Service of God and your own Salvation. Murmured against Him, his Justice, Providence, Laws, &c. Not referred your Actions, &c. to Him as your Ultimate End. Been unmindful and ungrateful for his Blessings, Favours, &c. Omitted your Christian Duties through human Respect, Fear, &c. done them merely through Custom, Constraint, &c. Stifled or neglected divine Inspirations; or the Thought of God and Remorse of Conscience, to indulge more freely your Passions. Tempted God. Not hindered others from offending God. Encouraged or connived at others so doing, by Smiles, &c. from your own evil Disposition, or, through Fear of being jeered.

Against the Love of our Neighbour. Born Hated to any one: continued in it: How long? How often renewed? Injured another in his Person, Honour, or Goods. Grieved at his spiritual or temporal Prosperity. Rejoiced at his Adversity, &c. Refused to help him in Necessity. Not pardoned him; unwilling to be reconciled to him. Induced him to sin by any of the Nine Ways, one becomes accessory to another's Sin: by bad Example: not counselled, corrected, &c. Cursed him, wished or done Harm

Harm to him. Made known to others his Faults, Failings, &c. neglected to exercise the corporal or spiritual Works of Mercy.

Against Religion. Contemned or ridiculed the Practices or Ceremonies of Religion or Church. Prayed with great Negligence; in an unbecoming Posture; with wilful Distractions. Omitted Morning or Night Prayers; said them abed. Not said Grace before or after Meals. Murmured at the Fasts, Abstinence, or Hol'ydays appointed by the Church. Not observed them duly. Applied Words of Holy Scripture prophanely, in Joke, &c. Received any Sacrament without due Preparation or in Mortal Sin. Applied Relicts, Church-ornaments, &c. to prophane Uses. Behaved in the Church, in an unbecoming Manner; with wanton Looks, in an undecent Dress; made it a Place of Courtship: committed therein any Sin against the Sixth Commandment. Stolen any thing in the Church or belonging to it. Spoken slightly of Priests, religious Orders, &c. despised, injured or stricken such Persons. Believed Dreams: gone to Fortune-tellers: given Credit to them: acted as directed by them. Made use of Charms; superstitious Remedies; Practices, or Observances, in indifferent Things, or in Prayers, Modes of Worship, &c. not warranted by the Church.

AGAINST THE SECOND COMMANDMENT. *Thou shalt not take the Name of the Lord thy God in vain.* Trivially named God, Lord, Jesus, Christ, upon all Occasions; sometimes bad. Sworn by any of those Names, you would do this or that, though of no Consequence whether you did it or no, or perhaps a Thing which ought not to be done.

Sworn

Sworn falsely or called God to witness a Lie. Promised in his Name that which you meant not to perform. Affirmed or denied with an Oath that which you knew not to be true, or doubted the Truth of it. (N. B. *By an Oath we declare ourselves to be as much resolved concerning that which we swear, as we are concerning the Being of God.* Blasphemy or reproachful Words against God or his Saints; mocking or contemning Him or Them. Ascribing the Works of God to the Devil. Blasphemous Thought, Light and Idle Swearing. Damned, cursed others; whether a Parent, Child, Priest; Brute or inanimate Creatures. Promised with an Oath to do an evil Thing. Did it in Consequence thereof. Made rash Vows; fulfilled them. Not fulfilled lawful ones. Sworn by your Faith, Soul, Life, &c. Provoked or taught others to swear. Taken Pleasure in hearing them. Repeated their Words. Not hindered others from swearing when you might have done it. Not fulfilled lawful Promises.

THE THIRD COMMANDMENT. *Remember thou keep holy the Sabbath Day, so called, or Day of Rest, to make a Difference between it and all other Days; so that it be not employed as they are. Six Days shalt thou labour and do all thy Work.*

N. B. *This is not a Precept requiring Labour, but a Permission to employ Six Days in a Week, about such corporal or worldly Business as Men have to do: which Permission also God himself abridged by appointing some other festival Days to be kept: See that you keep my Sabbath, &c. Ex. xxxii. These are the Festivities of our Lord, which you shall call Holy—no Work shall you do—*
These

These are the *holy Festivities* which you must celebrate in their Times. *Levit. ii. 3. And the Church of Christ guided by his Divine Spirit, doth also upon some special Occasions, appoint certain Festivals or Days to be kept Holy, in Memory and Honour of the Mysteries of our Lord Jesus Christ, the Blessed Virgin Mary, and of other Saints.* In it thou shalt not do any Work; thou nor thy Son, nor thy Daughter, Man-servant and Maid-servant and all thy Cattle. *Deut. v. We may no more employ others in worldly Business (such only as are of Necessity, or Charity or otherwise allowed of on these Days) than do it ourselves: And Children though they understand not the Reason, are to rest, that in this they may learn this great Truth, that all Things were made by God, that He is the Supreme Lord, that they are all the Servants of Him who created Heaven and Earth. Nor even thy Cattle: It being impossible for Servants to rest (as is also here required) if they were to set their Cattle to work.*

The SUNDAY, is of continual Observation in the Church, from the Days of the Apostles, under the Names of the Lord's Day, the First Day of the Week. The Apostles themselves are often said to meet on this Day for Divine Service being the Day of the Lord's Resurrection. Acts xx. 7. On the First Day of the Week when the Disciples came together, &c. Upon the First Day of the Week let every one of you, &c. 1 Cor. xvi. 2. And St. John expressly styles it the Lord's Day. Apoc. i. 10. And it is also called Sunday from its being anciently dedicated by the Heathens, to the Worship of the Sun; which Name is still retained by Christians; alluding to the Sun of Justice Christ our Lord, who on that Day

Day rose from the Dead, and sent down his Divine Spirit, or the Holy Ghost, upon his Apostles and Disciples.

AGAINST THE THIRD COMMANDMENT. Done forbidden Work upon a *Sunday* or *Hol'yday*; how much Time spent therein. Caused Servants or others to do the like. Bought or Sold, or transacted secular Business, not of absolute Necessity, on those Days. Spent too much Time in Employs though not servile, as in writing, copying prophane Subjects, delineating, settling Accounts, planning, Music, &c. Spent too much Time in idle Conversation, Diversion, Visits of Pleasure. Prophaned them by Rioting, Feasting. or criminal Actions or Pastimes. Not attended divine Service, Sermon, Catechism. Not taken Care that your Children or Servants complied with such Duties, or Employed them so that they could not.

AGAINST THE FOURTH COMMANDMENT. *Honour thy Father and Mother, &c.* This Commandment is placed immediately after those which peculiarly relate to the Worship of God, to shew that next to the Divine Majesty, our Parents are to be honoured with that Reverence, Love, Obedience, and Maintenance, which is due to them. And therefore notorious Disobedience to them is threatened with Death as well as Apostacy from God.

Not loved and honoured your Parents. Hated them. Despised them. Spoken ill of them; or harshly to them. Found Fault with them as your Equals or Inferiors. Made use of injurious Words. Refused to keep them Company, visit them, help them in Necessity, spiritual or

M

corporal.

corporal. Been ashamed of them. Mocked or slighted them in their Presence, or in the Presence of others, Brothers, Sisters, Servants: Wearied with maintaining them. Wished their Death, through Hatred or Desire of their Inheritance. Wished them any other Evil, What? Threatened them, What? Struck them or Offered to do it. Openly disobeyed them; not willingly obeyed them. Murmured at them. Angered them, Caused them to Swear, Fret, &c. Neglected them in Sicknes, old Age, &c. Not executed their Last Will. Not prayed for them Living or Dead. Squandered away in Gaming, &c. what they allowed you for Maintenance, Learning, &c. Neglected to improve yourself at School. Not consulted them in your Undertakings, Choice of a State of Life, &c.

Parents. Neglected to teach your Children their Christian Duties, or see they performed them, and in due Manner. Been too fond of, or indulgent to them. Not corrected them; or done it with too much Severity. Given them bad Example by your Neglect of Prayer or other Christian Duties: By Swearing, lewd Discourse or Actions, Drunkenness, &c. Instilled into them the Spirit and Maxims of the World. Permitted them to read Romances, Novels; sing obscene Songs, dress immodestly. Suffered Boys and Girls after a certain Age to lie together in the same Bed or Chamber, or in the same Bed or Chamber with yourselves, when it could be avoided, and not compelled to it through Poverty or Necessity. Permitted them to be idle and trifle away their Time in too much Play and Dissipation. Not watched duly their Actions, Com-
panions

panions and Playfellows. Engaged them in a State of Life by Compulsion, through Interest, Ambition, &c. with Danger of their Salvation.

Masters and Mistresses. Treated your Servants with Contempt, Harshness, Inhumanity. Not paid them their Wages. Compelled them to work beyond Agreement. Employed them too much, or in undue Work upon *Sundays* or Hol'ydays. Neglected to instruct them, or see they attended Mass, Catechism, &c. Not reprimanded them for Swearing, Drunkenness, Lewdness, or other Misdemeanors. Set them bad Example.

Servants. Not obeyed your Master or Mistress; done it with Murmuring, or, in what was Sinful. Not pursued their Interest as your own. Been unfaithful to your Charge. Given away; wasted; broken or spoiled through Carelessness, or taken to your own Use what belonged to them: Suffered the like to be done by others. Connived at, been silent, not informed of such Matters; not prevented other Evils by a prudent Information. Told abroad what passed between a Master and Mistress against their Honour or good Name. Talked of their Failings. Contemned them. Taken their Goods, or retained Things in your Charge under Pretext to compensate Wages that were due, or what you thought insufficient, without first taking due and lawful Means to procure them. Given what belonged to them to others to do your Work. Mispent Money intrusted to you for their Use: Overcharged your Expences. Spent upon yourself above what you reasonably thought was allowed. Taught their Children

evil Actions, Songs, or Words. Spoken falsely of your Fellow-servants : Been jealous of them ; lessened them in the Opinion of a Master or Mistress. Not served your Master or Mistress with a good Will, as to the Lord? *doing the Will of God* ; but *only to the Eye* ; out of Constraint.

Married Persons. Conceived, entertained, shewed a Dislike, Indifference, Hatred one for the other. Wished Harm, Death. Struck, Injured, Cursed, Quarrelled. Disturbed mutual Peace by Ill-humour, Peevishness, &c. Ill-management, Extravagance : not observed due Submission, Dependency, &c. Admitted too great Fear of having Children. Wished to have none. Used Means thereto. Loved others to the Prejudice of mutual Love and Fidelity. Given just Grounds of Suspicion, Jealousy, by too great Familiarity with others. Immodesties. Defilement of the Marriage-bed : Unbridled Lust.

N. B. *It sometimes happens that Married Persons give not due Attention to the Sins against that particular State ; falsely imagining every Liberty allowable, whereby they often abuse notoriously the Sanctity of that State ; and through a vincible or affected Ignorance pass over many Sins unheeded, and thereby commit many Sacrilegious Confessions and Communions, to their eternal Ruin.* Let the Husband render the Debt to his Wife : And the Wife also in like Manner to the Husband. Defraud not one another, except, perhaps, by Consent for a Time, that you may give yourselves to Prayer, and return together again. 1 Cor. vii. But, Marriage Honourable in all, and the Bed undefiled. Heb. xiii. *No Liberties or Irregularities to be taken contrary thereto.*

To this Purpose they may inform themselves, from St. Francis of Sales. Introduction to a Devout Life. P. 3. c. xxxix.

AGAINST THE FIFTH COMMANDMENT. *Thou shalt not Kill.*

Murdered: Procured or hastened the Death of another, wished it; of whom? Why? Occasioned Abortion, wilfully or indirectly; Counselling the doing of it; Administered the Means, to whom? Why? Wished your own Death. Attempted it. Exposed your Life to Danger without a lawful Cause. Impaired or ruined your Health by Intemperance, Debauchery, Anger, Rage. Quarrelled with, Struck others. Hurt them or designed to do it. Injured, insulted others. Revenged yourself upon them; fought, attempted to do it. Engaged others to do it. Wished Evil to them. Used injurious Names or Language. Had a secret Dislike, Indifference, Aversion for another. Shewed it outwardly. Excited others to any Sin; to revenge, fight, quarrel. Given or accepted a Challenge; fought a Duel. Engaged others, or to be Seconds. The Consequences thereof. Given bad Example or Scandal.

AGAINST THE SIXTH COMMANDMENT. *Thou shalt not commit Adultery.*

Fornication and Incest, &c. are also here forbidden, as by the Fifth Wounding any Man is, as well as Murder: But as the Commandments are an Abridgment of Man's whole Duty to God, it was sufficient only to mention the principal Things, of every Kind, which were hateful to God and injurious to Men.

Committed Adultery, Fornication, Incest, Sodomy, Bestiality. Attempted any of the foregoing.

foregoing. Caused Pollution in yourself or another. Touched yourself or another immodestly; or been touched by another; single or married; of the same or different sex, Parent, Relation, Sacred or Lay Person, in private or before others? Looked immodestly at yourself, immodestly or wantonly at another. Used obscene Words, Songs, Books, Gestures: dressed lasciviously to excite others to Lust, or indirectly with Danger of so doing. Excited yourself to Lust. Sought the Occasion. Kept lewd Company of Men or Women. Obscene Pictures. Taken Pleasure in unchaste Dreams. Given Occasion to them. Heard, read, or lent to others Romances, Novels, &c. tending to wanton Love, Impurity, &c. Wanton Familiarities, Letters, Discourse. Sensually indulged the Touch, Sight, Smell, &c. In some of the foregoing Sins, *examine* if you first solicited, or forced the Accomplice; also the Effects in yourself and the other.

AGAINST THE SEVENTH COMMANDMENT. *Thou shalt not Steal.* Stolen; What? the Quantity or Value of it; from a rich or poor Person? Detained wrongfully what belonged to another; or with Doubt of it. Spoiled, waisted or consumed the Goods, Chattles, or Land of another. Cheated in buying, selling, exchanging, gaming, &c. Not paid Debts, Wages. Not returned Things borrowed or found, to the Owner. Delayed too long to do it. Counselling, assisted, connived at Stealth, partaken of Things stolen, concealed, bought or sold them. Used false Weights or Measures. Put off false or bad Money, Sold damaged, spoiled, counterfeit or mixed Goods
for

for pure and genuine. Taken Advantage of the Ignorance or Distress of Buyers, Sellers, or Labourers. Bought of them that had not Power to sell. Borrowed Money or bought Goods with Design not to pay, or foreseeing that you would not be able to do it. Not discharged fully the Day's Work or Service, yet taken full Wages for the same. Lost a considerable Sum at Gaming. Spent the like in Taverns, Alehouses, Sports, &c. if with Prejudice to your Family? Lent with Usury. Spoken ill or cried down the Industry, Merchandize, &c. of others. If with Prejudice to them? Not made Restitution.

AGAINST THE EIGHTH COMMANDMENT. *Thou shalt not bear false Witness against thy Neighbour.*

As our Neighbour is not to be injured by us in Deeds, so not in Words: By giving a false Testimony against him before a Judge; which is the chief Sin of this Kind. This is both an Injury to our Neighbour and an Affront to God; in whose Place the Judge is, whom we go about to deceive.

Born false Witness. Hired or persuaded another to do it. Spread false Reports. Detracted, calumniated, defamed, dispraised another. The Consequence of any of these. Revealed the secret Sin of another; or a Secret intrusted to you; if with an Oath or Promise of Secrecy? the Consequence of it. Sowed Divisions, between whom? the Consequence. Judged rashly; suspected another; What? Told it to others; the Consequence. Told lies; To what End? If with Prejudice to another? Caused another to do so. Concealed the Truth to the Detriment of another. Listened to

Detraction, Calumny, &c. Approved the same by Silence, Smiling, or any other Way. Not hindered the like when you might have done it. Not repaired the Injury or Damage caused by any of the foregoing Sins.

AGAINST THE NINTH COMMANDMENT. *Thou shalt not covet thy Neighbour's Wife.* By intending to abuse her, if Opportunity served, &c. Entertained lustful Thoughts or Desires, Of what kind? Of whom? How long? The Consequence, Effects. Resolutions in Consequence thereof. If in the Church? at the Time of Mass? Grieved to have let slip an Opportunity of committing Sins against the Sixth Commandment. Wished that you had committed them. Taken Pleasure in thinking upon such Sins past. Wished for the like Opportunity.

N. B. *By this Commandment is forbidden every wilful Thought or Desire of that which the Sixth Commandment forbids to be done by Deed or Word.*

AGAINST THE TENTH COMMANDMENT. *Thou shalt not covet thy Neighbour's Goods.*

Entertained Thoughts of Injustice towards your Neighbour. Desired his Goods, Damage or Loss; whether merely out of Malice or to gain thereby? Wished the Death of another, that you might succeed in his Post, Business, &c. Or, that he might be reduced to Necessity of selling his Effects, so that yourself might purchase them at a low Rate.

N. B. *Other unlawful Thoughts and Desires against this Commandment may be recollected from the Seventh Commandment, which occupy the Minds of the Covetous, desirous of Gain at any Rate.*
Against

Against the PRECEPTS of the CHURCH.

Obeys your Prelates, and be subject to them; Heb. xiii. It hath seemed good to the Holy Ghost and to us, to lay—upon you—these necessary Things, Acts xv. If he will not hear the Church, let him be to thee as the Heathen and Publican. Mat. xviii. 7.

The Church commands us to hear Mass on Sundays and Hol'ydays, because Sacrifice is the principal Act of Worship, and includes in it all other Acts of Worship and Divine Service: The Mass therefore as such is the most holy Action that can be done on Days sacred to God.

Omitted thro' Sloth, Indevotion or any other Cause not lawful, to hear Mass on a Sunday or Hol'yday. Assisted with wilful Distractions, without due Respect and Attention. Heard only a Part of it. Gone to Mass only through Custom, Human Respect, Hypocrisy. Passed a whole Year without Confession or Communion. Received these Sacraments sacrilegiously at *Easter*. Not observed the Days of Abstinence and Fasting; caused others to do the like. Taken too large Collation at Night; or too much in the Morning. Eaten between Meals. Anticipated the Hour of Dinner, without Necessity. Solemnized Marriage at Times forbidden by the Church.

THE CAPITAL SINS; *so called because they are the Chief and Source of all other Sins; and Criminal in the highest Degree; are:*

PRIDE or an inordinate and unreasonable Esteem of ourselves, inciting us to love, desire and seek inordinately such Things that may procure us Esteem from others.

Ascribed to yourself or own Merit, and not to God and his Grace; Talents, Graces, &c.
you

you were endued with. Vainly imagined yourself to possess such that you did not. Been haughty, arrogant through Self-conceit. Elated, valued yourself upon an Honour conferred. Prided yourself in any real or imaginary Attainment. Desired and sought to be known, esteemed or praised by others. Taken Pleasure in hearing yourself praised. Praised yourself. Gloried in, boasted of your Talents, Perfections, &c. Thro' Ambition sought Honour, Dignity, &c. Undertaken Things above your Capacity. Obstinately adhered to your own Opinion. Ashamed to acknowledge yourself in the wrong. Contemned others. Been disobedient to lawful Superiors, their Orders, &c. Vain Curiosity. Vain Dress. Self-complacency. Boasted of Sins committed or such Actions and Sins you never did. Hypocrisy.

COVETOUSNESS, or, *an inordinate Desire and Love of Riches.*

Coveted any Thing belonging to another. Too eagerly sought after the Goods of this World. Violated the Commandments of God or the Church, to that End. Made use of Deceit, Violence, Extortions, &c. to procure Riches. Been too sparing or niggard upon yourself or Family. Refused or delayed to pay Debts or Wages; to give Alms, or lend to them in Want. Done good Works for no other End than the mere View of temporal Advantage. Not contented with your own State, or Livelihood.

LUXURY, or *an inordinate Desire and Use of sensual and carnal Pleasures.* See the Sixth and Ninth Commandments.

ANGER, or *violent and unbridled Motions of Wrath.*

Revenge;

Revenge ; Impatience ; Fretfulness ; immoderate Grieving ; rendering Evil for Evil, &c. See *the Fifth Commandment.*

GLUTTONY, or, *an inordinate Desire and Use of Meat and Drink.*

Eaten or drunken to Excess ; with Prejudice to Health or Reason. Too greedily ; only to please the Palate, gratify Sensuality. Earnestly sought after and studied Delicacies. Thought too much on the like. Feasted too sumptuously. Excited others to eat or drink beyond the Rules of Temperance. Been drunk or made others so.

ENVY, or *a Repining at another's Good, because it seems to lessen our own.*

Been troubled, sorry, &c. at the good Success of another. Wished or rejoiced at his ill Success, Disadvantage, &c. Hated or disliked another on Account of his Merit, superior Talents, &c. Not born to hear another well spoken of ; to see him loved, esteemed, honoured, promoted, &c. Rejoiced at the contrary. Endeavoured to do him a Diskindness ; spoken against him, or with Indifference of him, to diminish the Esteem others have of him, to render him contemptible, either by true or false Reports. Jealousy.

SLOTH, or, *a Laziness of Mind, neglecting to begin or prosecute good Works.*

Neglected your Salvation. Delayed your Conversion. Had a Dislike for Christian Duties on Account of the Difficulty or Restraint attending them. Despaired of overcoming Temptations or your Passions. Led a negligent, soft, indolent Life. Loss of Time. Spent it unprofitably in unnecessary Visits, Recreations,

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tions, Gaming, &c. Indulged yourself in too much Sleep, lying abed. Discharged the Christian Duties in a careless, negligent Manner. Performed them by Halves. Caused others to lose their Time or to neglect Christian or secular Duties. Reduced your Family to Poverty, Distress, &c. by Reason of your Indolence. Had an Aversion for Labour. Not acquitted yourself faithfully of the Duties belonging to your Calling or Charge, whether as a *Parent, Master or Mistress, Servant, Tradesman, Lawyer, Physician, &c.* which unhappy State of *Sloth and Indolence* leads Men to a *tepid and lukewarm State*, of all States the most dangerous. *Cursed is the Man that doth the Work of God deceitfully. I know thy Works—but because thou art lukewarm, I will begin to vomit thee out of my Mouth.* Apoc. iii.

Preparatory PRAYERS for CONFESSION.

N. B. *The following Prayers may be said, according to each one's Devotion and Opportunity.*

O GREAT, Almighty, and merciful Lord God! Thou hast now made known to me my Sins and Iniquity. I confess them to Thee and acknowledge my Injustice against Thee. My Sins are before me! my Iniquities are grown above my Head! Like a Deluge they overwhelm me, and as an intolerable Burthen they lay upon me, under which I am ready to sink, unless Thou support me; the Effect of my own Folly! by which I have forsaken Thee O Lord the Vein of true Happiness. But, O Lord! rebuke me not in thy Fury nor chastise me in thy Wrath which I have justly incurred by my Sins and Ingratitude. Let me prevail on Thee for so much Mercy, O merciful and gracious God
hear

hear my Prayer and let my Cry come unto Thee. O God whom I have most highly offended many Ways, and therefore have most justly deserved to be condemned to suffer the Effects of thy severest Displeasure; I cast down myself before Thee and humbly supplicate for Mercy: to which I am encouraged by thy known Clemency and thy infinite Compassion, which will move Thee, I hope, through *Jesus Christ* thy Son and my Redeemer, to take Pity upon a grievous Sinner, and to pardon the Sins accompanied with a Number of foul Circumstances, which I have committed. I acknowledge my Transgressions; and my Sin is ever before me, which I both sorrowfully confess and bewail in thy Presence, and will do the same to thy Minister who holdeth thy Place at the Tribunal of Penance. I here accuse, judge and condemn myself: but cast me not away from thy Face; and take not thy holy Spirit from me. I deserve, I confess, to be rejected by Thee, and to be admitted no more into thy Favour, but I humbly beseech Thee, not to deal so severely with me, nor to deprive me of thy Gift of a true Repentance. Restore unto me the Joy of thy Salvation which I had before my Fall, when I was in the State of Grace and thy Favour; and uphold me with a strong, constant and willing Spirit to persevere. Raise me out of this woefully dejected State wherein I lie. Remember not O Lord any longer how wicked I have been; nor lay my Sins to my Charge: But pass by, all my Transgressions, and acquit me from the Punishment they deserve. For, if thou wilt observe my Iniquities O Lord! Lord how shall I be able to abide! but because there is Mercy with

with Thee and plentiful Redemption, purchased for me by the Passion and Death of thy Beloved Son, I will continue to trust firmly in Thee until my Iniquity be passed. Wash me yet more O Lord from my Iniquity and cleanse me from my Sin. Do not therefore I beseech Thee, abhor me, but rather magnify thy Mercy in purifying me perfectly and cleansing me thoroughly, that there may be no spot remaining in me. Heal me O beloved *Jesus* with thy precious Blood and I shall be healed, save me and I shall be saved. *Reflect.*

An Act of Fear at the Sight of so many Sins, from the Rigour of the Judgment of God.

O Great, Almighty and just God! behold here before Thee, a sinful and ungrateful Wretch! Is it possible! that after so many repeated Promises made to Thee, of my Amendment! after so many repeated Favours thou hast heaped upon me, I should have loved Thee so little and served Thee so ill, as even to injure and insult thy Divine Majesty and Power. O Lord! penetrate, I beseech Thee, my Heart and Soul, with the salutary Fear of thy injured Justice, provoked Wrath and impending Judgment. Who shall not fear Thee, O Almighty and Just God! I tremble at the Thought of thy just Judgments and the everlasting Punishment I have deserved and drawn upon myself, and which even now hang over my guilty Head! If Thou O Lord cut the Thread of my Life which Thou holdest in thy alpowerful and chastising Hand, my sinful Soul instantly drops into Hell, and I am for ever lost. But O Lord O merciful God! again and again I beseech Thee thro' *Jesus Christ* thy Son and my Redeemer to spare thy
 Servant :

Servant: enter not into Judgment with him nor deal with him according to his Demerit. Rebuke me not in thy Fury nor chastise me in thy Wrath. *Reflect.*

Sentiments of Horror for Sin at the Sight of its Deformity.

What have I done by committing Sin? Alas! I have been undutiful to Thee my God, my most tender and loving Father. I have turned my Back upon Thee! I have slighted and rejected thy Blessings and Favours! I have been ungrateful to thy gracious Goodness, contemned and insulted Thee, who art the Sovereign Lord of Heaven and Earth, before whom the very Powers of Heaven tremble! I have even dared thy Almighty Power and Justice! I have delivered myself up to the Devil. I have defiled my Soul and Body! I have preferred a miserable Creature, a base and momentary Pleasure, a petty Interest, to Thee my God, my Sovereign Good, Best Friend, and Most Liberal Benefactor! I have moreover, as much as in me laid, crucified anew thy Beloved Son *Jesus* my Redeemer! I have trampled under Foot his precious Blood. In a Word, I have said I will not love Thee, I will not serve Thee! But O my God! I abhor that which I have done; and I implore from the very Bottom of my Heart thy Mercy and Pardon. Stretch forth I beseech Thee thy All-powerful Arm, not to do thyself Justice and take Vengeance upon me, but of Pity and Compassion to lead me out of this shameful and dreadful State. This again and again I beseech Thee to do, through *Jesus Christ* thy Son and my most merciful Redeemer. *Reflect.*

A Detestation of Sin, at the Sight of the Evils it hath brought upon the Soul.

Great God! what hath befallen me; when, by the greatest of Misfortunes, I committed these Sins, of which I now stand guilty before thy Divine Majesty! Alas! I am now sensible, that having admitted this Monster *Sin* into my Heart, it hath stripped my Soul of the inestimable Treasure of thy Grace and Friendship, purchased at the infinite Price of the Blood of thy Son *Jesus*; it hath set her at Variance and even Enmity with Thee, the Almighty and Just God; rendered her hateful, even abominable in thy Sight; in a Word, it hath struck her dead, and brought her to the very Gates of Hell. And unless thy Mercy were with me, and still be with me, my Soul had now dwelt therein and is yet doomed thereto. But Oh the Mercy of my God, that hath and yet doth preserve me! My Soul doth bless Thee: and from my Heart I detest the Evil, and I wish I had never done it. By thy Grace which again I most earnestly implore, I am resolved henceforth to avoid it and flee from the infernal Serpent that hath suggested it and thereby killed my soul.

Reflect.

The Sinner comforts himself from the Consideration of the Mercy of God, and the Passion and Death of Jesus Christ.

O my God! who art benign and merciful, patient and ready to be gracious even upon the Malice of Man. Alas! when I consider the Multitude and Enormity of my Crimes, together with my Baseness, and thy infinite Majesty, whom I have dared basely affront for a mere Nothing, an infamous Pleasure; notwithstanding the

the

the infinite Obligations I am under to thy inexhaustible Goodness ! When again I reflect on the infinite Hatred Thou hast to Sin, on the dreadful Vengeance Thou takest upon wilful Sinners ; I behold nothing but a Subject of Despair for me ! I am lost and lost for ever ! But when, on the other Side, I Reflect that Thou my God ! art Merciful and Gracious, slow to Anger and plenteous in Mercy ! and that, as the Heaven is high above the Earth ; so is thy Mercy great toward them that fear Thee and return to Thee from their Heart : And that, like as a Father pitieth his Child ; so, Thou O *Lord* pitiest them that fear Thee, and, thy Mercy is from Everlasting to Everlasting ! And when again, I cast a Look upon thy beloved Son *Jesus Christ* crucified for me, and I contemplate a God-Man pouring out his Blood even to the very last Drop, to expiate my Sins, to appease thy Wrath against me, and to reconcile me to Thee ; I cease to despair ; and I recover a hopeful Confidence that Thou wilt have Mercy upon me, suffer thy Wrath to be appeased and receive me again into thy Favour. O *Jesus* my Redeemer be Thou my Defence : Let thy Sufferings plead for me against the Justice and Wrath of thy *Eternal Father* and against thy own Justice injured by my Sins.

N. B. *Here represent to yourself in the most lively Manner, your Blessed Redeemer in his Agony and bloody Sweat ; Scourged at the Pillar ; crowned with Thorns and nailed to the Cross. Then proceed.*

O Amiable *Jesus* my Redeemer ! My Sins, or rather thy Love for me hath reduced Thee to this miserable State and Condition ! Yes ! I confess it with Shame and Confusion and Horrour.

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To

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To atone for my Sins and for Love of me, Thou didst endure that bitter Agony and bloody Sweat, wast cruelly scourged at the Pillar, crowned with Thorns and nailed to the Cross. By my repeated Sins I have renewed these Sufferings: I have crucified Thee anew by my Relapses. But Oh! cleanse again my Soul and wash away from it, every Stain of Sin; and reconcile me to thy *Eternal Father*, thro' the Merits of thy precious *Blood*: And Thou thyself receive me again into thy Favour and Love.

O *Eternal Father*! Behold me not, who am but a miserable and ungrateful Sinner! But behold thy beloved *Son* nailed to a disgraceful Cross for me! or, if Thou wilt behold me! let it be through his wounded Hands and Feet, and through his opened Side, wherein I am sheltered. The Voice of those gaping Wounds of his innocent, precious and generous Blood, crieth aloud to Thee, not for Vengeance but for Pity and Mercy upon my guilty Soul. It crieth louder and more effectually to draw down upon me, thy Mercy and Pardon, than doth the Voice of my Crimes and Guilt, to draw down thy Vengeance. I owe a great deal to thy Justice! but I pay it plentifully, when I offer to Thee, the *Blood* and Atonement of thy beloved *Son*, my *Saviour*. However multiplied and grievous my Sins may be! yet are they not absolutely infinite; but his *Sufferings* are of an infinite Value! Thus sheltered within the Wounds, and even within the Heart of *Jesus* my Redeemer, as within a Sanctuary of Refuge, inaccessible to thy Anger, I am defended and secured from the Strokes of thy Wrath! and I have more whereupon to rely, and hope for thy Mercy, at the
Sight

Sight of the *Sufferings* of thy Son, than I have whereby to fear thy Justice, at the Sight of my Sins. *Reflect.*

Other Acts proper to stir up a true Sorrow, &c.

VILE Creature that I am! I have insulted the Creator of Heaven and Earth! To what a Pitch hath not my Insolence risen! Thou alone, O my God! who searcheth the Hearts and Reins, knowest it fully, and art able to declare it. On thy Side! how exceeding great hath thy Patience been? Vile Insect that I am! thus to revolt against the Almighty! What is it I do? I contemn Thee! I affront Thee! *Thou* who art the Sovereign Lord: I! who am more despicable than nothing. *Angels* of Heaven! who with trembling revere and adore the *Holy, Holy, Holy Lord God*, who sitteth upon his heavenly Throne: However incensed ye may be against a mere Nothing that thus insulteth the *God of Majesty*! yet I address myself to you, to appease Him in my Behalf! You will every Thing that this same God willeth; and He willeth that the Sinner, however great, be converted to Him: Implore then ye heavenly Spirits! implore my Conversion! by the Interest you take in the Glory of the most High; and by the new Joy which my Repentance will give you. Ah *Lord*! guilty to the Degree I am, I dare no longer raise my Voice immediately to Thee! I need and I seek such Protectors that are agreeable to thy Eyes, to obtain from Thee my Pardon and Reconciliation; to be re-admitted to the Number of thy Servants, from which I have excluded myself by my criminal Conduct. But yet! Thou art my God! and the God of Mercies! Can I say it, or even think it! and

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not feel my Heart oppressed with Grief? Thou art still ready to pardon me, to forget my Iniquities, and to rank me in the Number of thy Children. 'Tis this thy very Goodness which I implore! it holdeth me in lieu of every Intercession that can be made for me to Thee. I will not cease to implore it 'till Thou bestow upon me thy Blessing and Grace to conceive the deepest, the most sincere, and the most lasting Regret for having offended Thee. *Reflect.*

THOU O Lord! hast created me out of nothing, and I depend in such Sort upon thy *Almighty Power*, that I am not able to subsist one single Moment, unless Thou preserve me. How then have I dared to be rebellious to Thee! well knowing *Sin* to be an enormous Evil, of which Thou hast the utmost Abhorrence. Ah! this Horrour alone ought to suffice to make me choose rather to die than to Sin! and if that were not sufficient! ought not the continual Dependance of my Lot, which is in thy Hands, suffice to stop me in my evil Course? I would not be so rash to insult a Man that should hold me suspended over a Precipice, who would need only withdraw his Hold to destroy me immediately! And Thou, O Lord! needeth only cease to preserve the Life of my Body, to cut the Thread, and I am instantly precipitated into Hell! yet Thou preservest me from falling! Thou preservest me even in the Moment in which I provoke Thee and dare Thee! Thou moreover forgivest me! I again offend Thee! and Thou again preservest me and pardonest me anew. Oh! what immense Goodness on thy Side! what an Excess of Patience and Mercy! and on my Side! what an Excess

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cess of Malice and Ingratitude. Ah Lord! Grant! I may never more offend Thee, but rather die at the very Instant I have received thy Pardon and recovered thy Grace! Fill me with a continual Fear and Dread at the Thought that if I again offend Thee, Thou art Lord and Master of my Life, to take it from me, and to revenge thyself upon me by precipitating me into everlasting Torments. *Reflect.*

THE numberless Multitude of my Sins fright me! I behold them as a Torrent ready to burst upon my guilty Head, to overwhelm me in utter Destruction. In this frightful Danger which presses hard upon me, whither shall I have Recourse for Protection, Safety, and Deliverance, unless to the Cross of my Redeemer? There is no other Port of Salvation for me. O my *Saviour*! though I cannot appear before Thee without Fear and Trembling, because I have offended Thee, yet have I great Hopes that Thou wilt not reject me. Truly at the Time, thy *Sufferings* and *Sorrows* cause me to tremble; they also cause me to hope in Thee; because Thou didst endure them through a Love Thou hadst for me, which no Tongue can express. Why wast Thou fastened to a Cross? 'Twas, alas! to heal and save Sinners; and I am one of the most incurable in the World; I have the Misfortune to be one of the most proper Subjects of the End which thy infinite Love towards ungrateful Sinners proposed to itself in its *Suffering*: My Cure requires nothing less than this boundless Charity. Speak O Lord! this Word of Life, this Word of Salvation: *Be thou made clean.* Ah! Thou

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wouldst instantly speak it, if Thou didst behold in me, a sincere Hatred of Sin, a true Sorrow for having offended Thee, and a firm Resolution not to offend Thee again. But these very Dispositions to which Thou assignest my Pardon, can I have them unless Thou bestow them upon me? No: I must yet be indebted for them, to thy *Sufferings* which I have renewed as often as I have Sinned. Vouchsafe then, O dear *Redeemer* of my Soul, to settle these Dispositions within my Heart. The Prayer which I address to Thee, is the only Thing I am able on my Side to do towards my Conversion, and even this I cannot do as I ought, unless, O *Lord*, Thou be with me.

The whole of my Conversion, O *Jesus*, must be the Effect and Fruit of thy *Sufferings*: This Change impossible to all my Efforts, how easy is it to Thee to operate! a single Spark of thy Love would instantly change me into a new Man.

Oh! that I might O *Lord*, in Spirit penetrate into the inmost Recess of the Sanctuary of thy Heart inflamed with a Love of me, and a Zeal for my Salvation? My Heart, harder and colder than Marble! would instantly soften and be inflamed with a Love of Thee. Can I yet love Sin! when I consider how exceedingly Thou dost love me, and what Thou hast done to deliver and save me. Oh! penetrate, dear *Redeemer* of my Soul, penetrate my Heart with the Love of Thee! and instantly Thou dost penetrate it with true Compunction, and with an utter Detestation of its Ingratitude towards Thee. Yea I detest my Sins above all that can be hateful! I wish at least to hate and detest them

them in such Manner; and grant me thy Grace thus effectively to detest them. Look upon me with the Eyes of Compassion and not of Anger! Pardon me, I beseech Thee, my past sinful Life, for the Sake of thy Passion and Death! This is the only Title and Ground-work upon which I build, claim, and hope for this Grace, from Thee. *Reflect.*

Contemplating your DIVINE REDEEMER upon the Cross; Say,

O MY Divine Redeemer! from the Bottom of thy Heart Thou say'st to me: My Son behold here my Wounds! behold here my Merits! behold here my whole Self delivered up to exquisite Torments, and fastened with rough Nails upon this Cross, for thy Sake! and I would give Thee yet more, if I had it! O the Goodness of my God and my Redeemer that sets me wholly at a Nonplus! Thou lovest me O my God! and even more than I love myself. When have I done for myself, what Thou hast done for me? After all this, what have not I to hope for from Thee, in my Miseries? With what Confidence ought not I to have recourse to Thee in all Things, and to trust in Thee, however sinful and ungrateful I am? Thou lovest me without Comparison, more than I love myself. I therefore leave entirely to Thee the Care of every Thing that concerns me: And I reserve to myself no other Concern than that of loving Thee, and serving Thee, with my whole Heart and Strength. Henceforward I will seek no other Thing in this World, besides Thee; I desire to relish Nothing, to possess Nothing, but Thee! Thou art my Portion! my Consolation! my Inheritance! and my all! Ah! the

more I contemplate Thee upon the Cross, the more my Love of Thee Increases. O may I never cease to consider Thee and what thou hast done for me! whether I am alone or in Company; whether I speak or am silent, whether awake or asleep. I have reflected upon thy *Sorrows* and *Sufferings*, - and they declare to me that Thou lovest me: I represent to myself the *Affronts* and the *Insults* which thou didst endure, and thy precious *Blood* gushing from thy sacred *Head, Hands, Feet* and *Side*, and they again proclaim aloud to me that thou lovest me. But oh! that the Love for me, with which thy *Heart* is inflamed, surpasseth all exterior Tokens whatever thou givest of it! O Excess of Love! I remain astonished at the Thought! that thy Love caused Thee to give thy *Blood* and thy *Life* for my Salvation! but I know not what becomes of me! I am transported and wholly lost in Admiration! when Thou invitest me to enter into the inmost Recess of thy Heart, and seemest to say to me: I have died only once for thee! but if to remedy thy Evils! to heal and save thy Soul! 'twere necessary to die a hundred times! my *Love*! ready to every thing conducive to thy Salvation, would willingly consent to it. *Reflect.*

O H what do not I owe to Thee my *God* and my *Redeemer* for such excessive Love! and what ought not mine to be for Thee! an ordinary Love sufficeth not in Return, nor even a great Love! it ought to be the greatest, the utmost! Oh! grant it may be boundless, or at least, without Reserve, seeing that my Heart can extend itself no further. Alas! I have not in any Manner answered thy Love! not only so
but

but I have moreover offended Thee! I have contemned Thee! I have rejected Thee! Ingratitude! deserving every Punishment. I deserve that all thy Creatures rise up in Arms against me, to revenge Thee upon me! *Lord!* I have sinned! I acknowledge it at thy Feet, with penitent *Magdalen*. But Oh! that I could do it with like penitential Sorrow and Tears. Oh! I would willingly have rather given my Life than this Evil should have befallen me! *God of Goodness!* I have offended Thee! I am overwhelmed with Grief! my Soul is penetrated with Sorrow! my Heart is pierced with Compunction! But O God of Mercy! I conjure Thee to let pass that which hath been done by me! and by thy Grace it shall never again befall me. I renounce every Thing, I renounce myself. Pardon me I beseech Thee, in the Name of thy Love, and uphold me in the Resolution and Promise I now make to Thee, of abiding ever faithful to Thee. *I have sworn, and am stedfastly resolved to keep thy Commandments.* *Reflect.*

An Act of Sorrow from the Consideration of the Goodness of God.

O MY God, gracious and good! Thou hast always been a most tender and loving Father to me: Yet have I always been a most ungrateful and undutiful Child to Thee! I have grievously offended Thee! Thou who art Goodness itself! and Thou hast given me most signal Proofs of thy Goodness by the many Favours and Blessings which Thou hast bestowed upon me throughout my Life, and continuest still to bestow. Yet have I been so wretched to repay them with Offence and Contempt by sinning against Thee! even then!
when

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when in thy Wrath Thou didst behold my Wickedness, and might'st in thy Justice have cast me into Hell! Oh the Goodness and Love of my God to me! Just tho' tender are the Reproaches Thou now makest to my Heart. But have Pity on me! O God, have Pity on me! have Mercy on me! I acknowledge my Guilt: it grieves me from my Heart that I have offended Thee, because thou art infinitely good and infinitely amiable. And now! I presume to say to Thee, *Lord Thou knowest that I love Thee!* Yes, my God! O God of infinite Goodness and the God of my Heart! I do love Thee! and I earnestly desire to love Thee most effectively with my whole *Heart*, with my whole *Soul*, with all my *Mind* and with all my *Strength*; and because I love Thee I detest these and all my past Sins. I recall them! and I wish I had never committed them. By the Help of thy Grace, which I now most earnestly implore! I am resolved never again to offend Thee; but ever to love and serve Thee more faithfully, than I have hitherto done. And for love of Thee I love every one as myself, freely and from my Heart forgiving every one that has offended me, and asking Forgiveness of every one whom I have offended. I offer myself to Thee, and am ready and willing to satisfy thy Divine Justice, by doing Penance as Thou, O *Lord*, shalt appoint! Grant me the Grace I now beg and hope to obtain, through the Merits of the Passion and Death of thy beloved Son, and my Redeemer *Jesus Christ*. Amen. *Reflect.*

A Prayer before going to Confession.

ENable me O God! by thy Grace, to make a full and sincere Confession of all my Sins

to thy Minister the Priest. Animate and enlighten him with thy Divine Spirit of Wisdom and Charity, that he may discern the true State of my Soul; lead me into the Ways of Justice and Truth; and apply to my guilty Soul the Merits of the Passion and Blood of thy Son *Jesus Christ*, for the Remission of my Sins. Render me, O Lord! docile to his Advice, and submissive to whatever Judgment he may in thy Name pass upon me. I desire to be treated according to the Dictates of thy Divine Spirit, and according to my Demerits; not to be spared here, that so Thou may'st spare me hereafter. Banish from me, O Lord! Pride and a misplaced Shame, and let not the *dumb Devil* tie up my Tongue. Grant me, I beseech Thee, that contrite and humbled Heart which Thou never despisest, and that firm Purpose of Amendment necessary to receive the Forgiveness of my Sins. *I will now arise, and will go to Thee my Father, in the Person of thy Minister, and I will say, Father I have sinned against Heaven and before Thee, I am not now worthy to be called thy Son.* But I trust! Thou wilt open thy Arms to receive me, and wilt restore to me the Innocence I have lost; and the Grace of Reconciliation and Salvation I implore.

A Prayer to the Blessed Virgin Mary. O Holy Mary, the Mother of Mercy and the Refuge of Sinners! help me, I beseech Thee, by thy powerful Intercession, that *Jesus* thy Son may graciously receive my Sighs and Sorrow, and accept my humble Confession.

O Holy Angel of God, and my faithful Guardian! Conduct me to the salutary Laver of Penance; plunge my paralytic Soul into its
all-

all-healing Waters; that It may come forth healed of all its Distempers.

My blessed *Patrons* St. N. N. and all ye *Saints*, who already enjoy the blissful Vision of *God*, intercede for me, that I may bring forth Fruits worthy of Penance, and may thereby share with you hereafter everlasting Life and Happiness. *Amen.*

RULES to be observed at the TRIBUNAL of PENANCE.

HAVING finished your Preparation; consider yourself as the Prodigal Son, returning Home to his Father, and excite yourself to like Sentiments, as above, p. 147.

Being come to the Tribunal. Imagine yourself to be upon Mount Calvary at the Foot of the Cross. Represent to yourself, in the most lively Manner, your Blessed Redeemer hanging upon the Cross with stretched out Arms, as ready to receive you into his Embraces. Contemplate his sacred Head, Hands and Feet and Side, whence flowed his precious Blood, with which He redeemed you: The Merits and Efficacy of which are now about to be applied to your guilty Soul, to cleanse it from all the Stains of Sin. With this pious Thought, and like Sentiments of penitent Magdalen, in the Pharisee's House: Place yourself upon your Knees. Then, with your Hands joined or across your Breast, bowing down your Head, with the Sentiments of the humble Publican, and of the Prodigal Son; Say, Father I have sinned. Bless me.

Whilst the Priest blesses you, Saying, May the Lord be in your Heart and upon your Lips, to enable you to confess your Sins. In the Name of the Father, &c. ✠ By the same Prayer,

Prayer, or a pious Raising up of your Mind and Heart to God, beg the aforesaid Grace; and make the Sign of the Cross. Then say, I confess to Almighty God, to the Blessed Virgin Mary, &c. in Thought, Word and Deed. After these Words, without waiting for the Priest to interrogate you: Begin with declaring when you was last at Confession; Thus, Since my last Confession, a Week, a Fortnight, &c. ago, I have many Ways offended Almighty God; then declare if the Absolution was refused or delayed: Or, if you have omitted to perform the Penance enjoined. And, if you then forgot or concealed any Sin, confess it in the first Place. After this, proceed to accuse yourself of the Sins which you have recollected in your Examination. Avoid excusing your Sins; or cloaking them with obscure Words and Expressions: Declare them candidly and fully in few Words; certain Things as certain, and doubtful as doubtful; together with the Number and Circumstances of each Sin.

If you do not see the State of your Soul clearly as to some Sins; or, if you doubt of having sufficiently explained yourself, Add,—as far as God knows me to be guilty. And the Confessor, if he see it necessary, will help you by Interrogations.

Having confessed all your particular Sins committed since your last Confession, with the Number and Circumstances: Conclude thus. For these and all other my Sins, which I cannot at present call to Mind, I am heartily sorry; I ask Pardon of Almighty God; and Penance and Absolution of you my ghostly Father. Then striking your Breast; Say, Through my Fault, through, &c. Therefore I beseech the Blessed Virgin Mary, &c.

*Immediately after, whilst the Priest says over
you;*

you; *Miseratur tui, &c.* Say, O Almighty and Merciful God! I beseech Thee to have Mercy upon me, and to grant me the Pardon, Absolution, ✠ and Remission of my Sins, through Jesus Christ thy Son, and my Redeemer. *Amen.*

*Then listen attentively to the Admonition which the Priest gives you; and faithfully answer the Questions he may ask you; receive respectfully the Penance or Satisfaction he enjoins and submit willingly to it, with an earnest Desire of satisfying thereby the Divine Justice; rather wondering at the little that is required of you, after so many and such grievous Offences committed by you. And be willing to add something of your own Accord, to the Penance enjoined by the Priest; wherefore he adds—*The rest I remit to your own private Devotion, &c.

If the Priest judge it proper to delay or refuse you the Absolution; acquiesce readily, and endeavour to heighten your Confusion and Sorrow for your Sins; and avoiding Murmurings or Complaints, acknowledge humbly that you do not deserve it: and purpose to use your utmost Endeavours to render yourself worthy, as soon as may be. Saying, I will bear the Wrath of the Lord, because I have sinned against Him: Until He judge my Judgment, and bring me forth into the Light, and I shall see his Justice. Mich. vii. 9.

When the Priest gives you the Absolution; receive it as a Grace and the Free-Gift of the Divine Bounty and Mercy. And bowing down with the penitent Magdalen, as at the Feet of your Saviour, excite in yourself a most lively Faith and firm Hope of the Forgiveness of your Sins, a hearty Sorrow for them, and an ardent Love of God: And if your Eyes refuse to shed Tears, as the penitent Magdalen did,

did, at least humble yourself in Acts of Sorrow, Love, Gratitude, and Thanksgiving, and rent your Heart, and let it dissolve with Tears of Compunction.

A PRAYER at receiving the ABSOLUTION.

O Lord Jesus who forgavest penitent Magdalen at thy Feet, washing them with her Tears; saying to her, Thy Sins are forgiven Thee. Speak now the like Words to my sinful Soul: It grieves me that I have offended Thee my God and my Lord. I implore thy Clemency: I hope to receive thy Pardon; and I love Thee, and I purpose never again to offend Thee ✕.

Then consider those Words of our Blessed Saviour to the Paralytic, as spoken to yourself. Behold thou art made whole: Sin no more lest some worse Thing happen to thee. Jo. v. 14.

Immediately after, you may say the following Prayer for yourself, which the Priest says in Latin for you.

May the Passion of our Lord Jesus Christ, the Merits of the Blessed Virgin Mary and of all the Saints: The Good Works I shall do by the Grace of God, and the Evil I shall patiently endure, avail me to the Forgiveness of my Sins, an Increase of Grace, and to the Rewards of eternal Life. *Amen.*

N. B. *By this Prayer, unite all your Prayers, Good Works and Sufferings, to those of your Blessed Redeemer; the Merits of the Saints, and to the Penance enjoined you by the Priest: Thereby they will become more meritorious, and a continued Satisfaction or Atonement for your Sins.*

To be observed after CONFESSION.

Retire a while and perform the following Exercise. 1. Thank God for his great Mercy in the Forgiveness of your Sins. 2. Renew your Sorrow and Detestation of them, and your firm Purpose of Amendment. 3. Recollect the Advice and Counsel given, and the Means prescribed by the Priest for that Purpose; and resolve to practise them. 4. Beg Pardon for whatever Defects you may have committed in your Preparation, or at Confession. 5. If any grievous Sin not confessed occurs to your Mind; be not disturbed, but renew your Sorrow and Purpose of Amendment of that particular Sin or Sins: And if Opportunity offers, return and confess it; if not, purpose to confess it, the next Time you go to Confession. 6. Offer yourself to God to be thenceforward most faithfully devoted to him. 7. Recollect the Penance enjoined you and perform it punctually. 8. Pray the Blessed Virgin Mary, all the Angels and Saints to praise God for you; and to obtain from him the Grace of Perseverance in your good Resolutions. Lastly, Beg of our Lord Jesus Christ who died upon the Cross for your Salvation, that his infinite Merits may supply whatever may have been deficient on your Part.

PRAYERS after CONFESSION.

O GOD! I have now with a contrite and humbled Heart declared to Thee the Iniquity of my Life! I have acknowledged my Sins, and have not concealed my Injustice! And now I trust in thy Goodness and Mercy! Thou hast graciously received my Confession, and admitted my Sighs and Sorrow into thy Sight. O Lord God, gracious and good! what Thanks do not I owe to Thee! because

cause Thou hast broken my Bonds asunder, and delivered me from the Captivity of Sin! I will offer to Thee, the Sacrifice of Thanksgiving. I will praise Thee because Thou art become my Salvation. O my Soul bless the Lord, and let all that is within me praise his holy Name! I will for ever proclaim the Mercies of the Lord to me. Again, I say, my Soul bless the Lord, and never forget the Grace which Thou hast received from Him! Thou O *Lord* hast pardoned me all my Offences against Thee, and Thou hast not dealt with me as my Sins deserved: Thou hast healed the Wounds of my Soul, and called her forth from the Grave, delivered her from everlasting Death, and crowned her with thy loving Kindness and Favour! Be Thou O *Lord* blest for ever and ever: Praise and glorify the Lord for me, O all ye his Angels who rejoice at the Conversion of a Sinner!

Grant O *Lord*! that henceforward I may most ardently love Thee, most devoutly adore Thee, and most faithfully serve Thee. Oh! may thy Grace enable me to renounce effectually all Impiety, worldly Desires and my inordinate Passions; and to live in Temperance, Justice, and Piety, all the Days of my Life.

O my *God*! Thou hast shewed Mercy to me, in the Forgiveness of my Sins. Again, what shall I render to Thee for the unspeakable Favour! Thou hast taken away my Sins, and eternal Death the Punishment that was due to them, yet in thy Divine Justice Thou requirest me to do Penance. I therefore with the Sacrifice of a contrite and humble Heart offer myself to do and suffer whatever Thou hast appointed by thy Minister, and in the same

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penitential

penitential Spirit I accept whatever Pains, Afflictions, and Crosses, Thou shalt please to send me, and I beseech Thee to accept them graciously; and whatever Good I may by thy Grace do; desiring from my Heart, to satisfy thy Divine Justice, and to bring forth worthy Fruits of Penance through the Merits of the Passion and Death of my Lord *Jesus Christ* thy Son, to which I unite them, and by which I hope and beg they may be accepted by Thee.

N. B. *Here you may perform your Penance in whole or in part, according as it has been enjoined.*

*A P R A Y E R after the Performance of the
P E N A N C E.*

BUT O Lord! I have not of my own, wherewith fully to satisfy thy Divine Justice: I therefore offer to Thee the Price of my Redemption, which thy beloved Son *Jesus Christ* paid upon the Cross for me. Behold then in Him wherewith to move Thee to be propitious to thy Servant. Behold the Sacrifice of his Life, and remit the Guilt of thy Servant, and the Punishment he hath merited. Look upon the Face of thy *Christ*, his sacred Head crowned with Thorns, as an Atonement for my evil Thoughts; his Hands and Feet bored with Nails as an Atonement for my evil Deeds; his Side opened with a Lance as an Atonement for the Hardness and Ingratitude of my Heart, and all its misplaced Affections. Listen to the Voice of his Sufferings and precious Blood crying unto Thee for the Pardon and Remission of my Sins: Him then, I offer unto Thee, and with Him, and through Him, receive I beseech Thee, the
Penance

Penance I have performed, and the Offering of myself which I now make to Thee.

CONCLUSION.

THOU O God of Consolation, the Father of Mercies! hast begun the Work of my Salvation; vouchsafe also to accomplish it. Grant that I may watch upon myself to foresee and avoid every Occasion of Sin, particularly this ——— Assist me by thy Grace to withstand the Temptation of the Devil, the World and the Flesh ——— Enable me to mortify my Passions, in particular ——— Preserve me from relapsing into those Sins of which I have received thy Pardon. Give me the Spirit of Repentance, in which I desire to live and die. Lead me in the Ways of thy Commandments, and grant I may always fear and love Thee, and persevere in thy Grace. Fill me with Strength, Courage, and Zeal; and may thy Almighty Power confirm that which Thou hast wrought in me, through thy Son *Jesus Christ*, my Lord and Redeemer, who with Thee, and the *Holy Ghost*, liveth and reigneth One God: To whom be given everlasting Glory and Praise. *Amen.*

A PRAYER after CONFESSION when the ABSOLUTION hath been delayed or refused.

Whose Sins ye shall retain they are retained.

Jo. xx. 22.

THOU art Just, O Lord, and thy Judgments are equitable! I bow down and adore Thee, and I willingly submit to that Sentence which Thou hast now denounced upon me by thy Minister the Priest: He hath retained my Sins, and they are retained. Thou didst not spare the Angels that sinned, but de-

livered them drawn down by infernal Ropes to the lower Hell unto Torments. Oh the Mercy of my God, that the like hath not befallen me! I will therefore bear thy Indignation, because I have sinned against Thee, until Thou judge my Judgment, bring me forth into Light, and make me see thy Justice. But, O Lord! rebuke me not in thy Fury, nor chastise me in thy Anger. Thou delightest in Mercy: moderate then, I beseech Thee, thy sharp Correction; and do not proceed to inflict upon me the severest Marks of thy Displeasure. Have Mercy upon me, O Lord! for I am weak: O Lord heal me; I tremble at the Thought of thy just Judgment. My Soul is very much disturbed. This sore Affliction, and the Dread of thy farther Displeasure have struck into my Soul also an exceeding great Consternation, but O Lord how long wilt Thou delay thy Mercy! Return O Lord! deliver my Soul, and save me for thy Mercies sake; restore to me the Joy of thy Salvation. Deliver me from this Anguish and Fear: And through thy infinite Mercy, and through the Merits of thy Son *Jesus Christ* my Redeemer, save me from going down into the Grave, and my Soul into Hell, whence there is no Redemption. Preserve me alive! I will shew forth thy Mercy to me, and Praise Thee. I will, through Sorrow, every Night, wash my Bed with my Tears. By Day and by Night I will cry to Thee my God! My Tears shall be my Meat Day and Night, whilst I continually say, Where is my God, the God of my Salvation? When wilt Thou restore to me my Inheritance, the Joy of my Salvation in the Forgiveness of my Sins?

Sins? Have Mercy upon me, O God, have Mercy upon me according to thy great Mercy. A contrite and humbled Heart, Thou wilt not despise.

O Lord how long wilt Thou forget me! O Lord for ever? How long wilt Thou hide thy Face from me? Oh what a sad Condition is this into which I am fallen, and in which Thou seemest to neglect me? I wait and earnestly sigh for a Glimpse of thy Favour. How long shall I take Counsel in my Heart sorrowing daily and casting in my Mind, with a heavy Heart, when I shall be reconciled to Thee my offended God? till then I have no Security from the Tempest of eternal Ruin hanging over my guilty Head, and which may every Moment fall upon me. O when shall I see it dispersed? Consider, and hear me, O Lord my God: Enlighten my Eyes lest I sleep the Sleep of eternal Death. This I sigh perpetually to Thee, O Lord the Omnipotent Ruler and just Judge of the World! beseeching thee to commiserate my Affliction, and, as Thou hast often done, graciously to hear my Prayer. Thou seest with what Danger I am encompassed, and how forlorn and dismal my Condition is: Endue me with Compunction for my Sins; and with the Love and Fear of Thee: Revive and cheer me under this sad Affliction, lest my Spirit sink within me or the Enemy destroy me. But I have trusted in thy Mercy! and my Heart shall rejoice in thy Salvation. I am unworthy indeed of thy Favour! but I hope thou wilt magnify thine own Mercy, in which I have placed such Confidence, and which I humbly again implore through *Jesus Christ*, that I persuade myself,

I shall have the joy to see Thee deliver me out of this Distress. I will then sing to Thee, my merciful Lord! because Thou wilt have dealt bountifully by me! I will ever acknowledge thy Mercies, with Praise and Thanksgiving, because Thou didst not render to me, according to my Demerits, but according to thy infinite Goodness!

THE SACRAMENT OF
THE BLESSED EUCHARIST,
Or, THE HOLY COMMUNION.

THE unspeakable *Blessings* and *Benefits* accruing to us, from the *Passion* and *Death* of the *Son of God Jesus Christ* our *Redeemer*, if rightly apprehended, firmly believed and considered by us, are lively represented in the most holy *Sacrifice* of the *Mass* and in the *Sacrament* of the *blessed Eucharist*. The Word *Eucharist* means *The Good Grace* or *The Thanksgiving*, and this *Sacrament* is so called because it *foreshews* the *Life Everlasting*, whereof 'tis written *Eternal Life is the Grace of God*. Rom. vi. 23. Also because it contains in it, *Christ our Lord* who is the *true Grace* and *Life* of the *Soul* and the *Fountain of all Gifts*. *Thanksgiving*; because when we offer this most pure *Host* or *Sacrifice*, we render to God infinite Thanks for all his *Benefits* towards us, and especially, for so excellent a *Benefit* of his *Grace* which he gives us in this *Sacrament*: And! because when *Christ* instituted it, *Taking Bread* he gave Thanks. Mar. xxii. 19. By this *Sacrament*, the aforesaid *Blessings* and *Benefits* are conveyed into our Souls, for the Nourishment, Refreshment

freshment and Comfort of our Spiritual Life, by a most intimate Union with our Lord *Jesus Christ*.

The *blessed Eucharist*, though it is not the first of the *Sacraments* in the Order of *Necessity* and *Administration*, as *Baptism* is; yet is it the first in *Dignity* and *Excellence*. And in this respect it may be compared to the *Fountain*; and the other *Sacraments* to the smaller *Streams*; because it not only gives *Grace*; but moreover after an admirable Manner, it contains in it and gives the very *Fountain* of all *Graces* and *heavenly Gifts*, and the *Author* of all the *Sacraments*, *Christ our Lord*; from whom as from the *Fountain* is derived or drawn whatever *Grace*, *Goodness* or *Perfection* they have.

The *blessed Eucharist* is a holy Feast, a spiritual Repast, a divine Entertainment which the Son of God hath prepared for us, and to which He in his Goodness and Love, most kindly invites us; *Come to me all ye that labour and are burdened and I will refresh you*; Mat. xi. *I am the Bread of Life, the Bread which cometh down from Heaven, that if any Man eat of it, he may not die.* John vi. 48. To which *Sacrament* if we approach with due Dispositions, our *Souls* are thereby fed with the true and real *Body* and *Blood* of our Lord *Jesus Christ*, received under the *Symbols* or *Appearances* of *Bread* and *Wine*; or, of *Either*.

In this *Sacrament* He hath made a Memorial of his Wonders though particularly of his *Wisdom*, *Power* and *Love*. It is also called the *Holy Communion*; because by it, is made the blessed Union of our Lord *Jesus* with his *Disciples*. *He that eateth my Flesh and drinketh my Blood, abideth in me and I in him.* Jo. vi. 57. And because we are thereby reconciled and united in

Charity one to another, and communicate with each other in *Christ Jesus*, and are consolidated into one mystical Body. *We being many* (saith *St. Paul*, 1 Cor. x. 17.) *are one Bread, one Body all that partake of one Bread.*

THE *Mystery* of this *blessed Sacrament* consists in representing, producing and promoting the above Effects. It was instituted by our *Lord Jesus*, at his *Last Supper* with his Disciples, on the Eve of his Death; as the richest Legacy and Pledge He could possibly leave, of his Love to Mankind. And, He designed it to be the most proper and efficacious Mean, to raise in us pious Affections toward him our gracious *Redeemer*, (see P. 84.) to dispose us to all holy Practices, to confirm our *Faith*, to nourish and strengthen our *Hope* and Weakness, to inflame our *Love*, to quicken our Resolutions of walking carefully in the ways of Truth and Piety, and to unite us intimately to Himself. The accomplishing of which Intents doth suppose our faithful and diligent Concurrence in the Use thereof: whence arise many Duties incumbent upon us thereto; some antecedent, some concomitant, and some consequent.

THE Wonders, of which this *blessed Sacrament* is a Memorial and Abridgement, are the *Incarnation*, *Passion* and *Death* of our *Lord Jesus Christ*, also of his *Resurrection* from the Dead, and of our *Redemption*; and of all the *Graces* and *Benefits* which He hath bestowed upon Mankind. It is a perpetual Memorial of his infinite *Wisdom*, *Love* and *Power* in contriving such endearing Motives to engage us to love Him, and in producing them effectively, whereby He may continue

tinue with us, to be the Food of them that fear and love Him, until the Consummation of the World. *Jesus Christ* promised it to his *Church* before He instituted it. *The Bread that I will give is my Flesh for the Life of the World.* Jo. vi. 52. He afterward commands us to receive it. *Amen, Amen, I say unto you, except you eat the Flesh of the Son of Man, &c. you shall not have Life in you.* Ver. 54. And He confirms the Reality of his *Flesh* or of his *Body* and *Blood* therein: *For my Flesh is Meat indeed and my Blood is Drink indeed:* And moreover, of the above Effects which this *blessed Sacrament* causeth in the Souls of them who worthily receive it. *He that eateth my Flesh and drinketh my Blood, abideth in me and I in him.* Ver. 57. *Christ* abideth in us by his Love and Divine Grace which this *blessed Sacrament* conveys into our Souls; and we abide in *Christ* by our Love of Him and perfect Obedience to his Will and Law; whereby, is made a strict and most intimate Union with Him: And to such it becometh an assured Pledge of everlasting Life. And *this* is the great and chief End which *Jesus Christ* proposed to bestow upon lost Man, by his *Incarnation, Passion, Death, Resurrection* and *Ascension.* *This is the Bread that came down from Heaven, not as your Fathers did eat Manna and are Dead. He that eateth this Bread shall live for ever.* Jo. vi. 39.

WE are not to form our Notion of this *Sacrament*, by the Testimony of our *Senses*, but by the Testimony of *Faith*, which is the Evidence or sure Conviction of *Things that appear not.* Heb. xi. For when God has revealed Things and we believe them upon the divine and infallible

lible Authority of the *Revealer*, we have a greater Certainty of them, than any Demonstration can give us. It is a *Mystery*, the certain Truth of which, *Faith* conveys to us, as it doth of the *Incarnation*. Now *Faith* cometh by *Hearing*; and *Hearing* by the *Word* of Christ. Rom. x. 17. And Christ the eternal *Word* of God, *Truth itself* by whom all Things were made, said of the *Bread* which He held in his sacred Hands at his Last Supper: *This is my Body which shall be given for you*. And of the *Wine*: *This is my Blood which shall be shed*, &c. Now, the *Body* which Christ gave for us, and the *Blood* which He shed, were his *true* and *natural Body and Blood*, in the literal and proper Sense of the Words spoken by Christ or in the *Person* of Christ; as if He had said, *This Substance* contained under this *Species* or *outward Form* of *Bread* is my *natural Body*; and *this Substance* contained under the *Species* or *outward Form* of *Wine* is my *natural Blood*. And He then gave to his Apostles the Power of doing alike what He had done (see p. 80.). Wherefore in this *Sacrament*, we receive the *Body* and *Blood*, the *Soul* and *Divinity* of *Jesus Christ*, or *Our Lord Jesus Christ*, *true God* and *true Man*, *really*, *truly*, and *substantially*. And *blessed are they*, saith our Lord, *that have not seen and have believed*. Jo. xx. 29.

NOW! To assert, 'Tis to contradict common Sense, to say that 'tis the *Body* and *Blood* of *Jesus Christ*; whereas we see and taste it to be *Bread* and *Wine*, and therefore to deny or not believe it: We might upon like Grounds deny or disbelieve the *Incarnation*, consequently our *Redemption*, and every other *Mystery of Faith*: But! *how shall this or that be done?* Lu. ii. 34.

By

By the Power of the Most High. Do not such believe *Jesus* to be truly God? Can He not then change the *Bread* into his *Flesh*, and the *Wine* into his *Blood*, as He changed *Aaron's* Rod into a Serpent? *Ex. vii.* and *Water* into *Wine*? *Jo. ii.* Also leave us the same *Body* and *Blood* which were sacrificed and shed upon the Cross. *Whatsoever the Lord pleased, that did He in Heaven and in Earth.* *Pf. cxxxiv.* Cannot He then (our Lord *Jesus*) who saith of himself: *All Power is given to me in Heaven and in Earth.* *Mat. xxviii.* give to Men whatever Power He pleaseth. *I say to you, he that believeth in me, the Works that I do, he also shall do, and greater than these shall he do.* *Jo. xiv.* Or, *Is it not lawful for me to do what I will?* *Mat. xx.* And what He hath said, who saith of Himself, *I am the Truth*, must be true, as true as 'tis that He is God. Then! to assert 'tis not his *Body* nor his *Blood*, is to destroy, at least to attack the very *Truth* and *Power of God.* *But no Word shall be impossible with God.* *Lu. ii. 37.*

A GAIN! when *Jesus Christ* said, *Take, eat, This is my Body*, and by these *Words* He gave us the *Flesh* of his *Sacrifice* which He was going to offer upon the Cross; He very well knew that He gave us not the *Flesh* of a pure *Man*, but his *Flesh* united to his *Divinity* or *God-head*, in a *Word*, the *Flesh* of *God* and *Man* both together. The same is to be said and understood of his *Blood*, which would not be the *Price* of our *Redemption* and *Salvation*, if it were not the *Blood* which the *Divine Word* had in a particular *Manner* appropriated to Himself by becoming *Man.* *Because the Children are Partakers of Flesh and Blood, He also himself in like Manner hath been Partaker of the same, to be made like unto them.* *Heb. ii. 14, 17.*

And!

And! if in this *Sacrament*, He would not give us a *Flesh* purely *human*; much less would He give us in it, a *Flesh* without a *Soul*, a *dead Flesh*, a *Carcass*, or, which is the same Thing, his *Flesh* separately from his *Blood*; or, his *Blood* actually separated from his *Body*; for this would be to die often, which is below the *Majesty* of his *glorious Resurrection*, by *Virtue* of which, He eternally preserves his *human Nature* as perfectly entire, as when He first assumed it. *Christ rising again from the Dead, dieth now no more.* Rom. vi. 3. So that He intended, that with his *Flesh* we should receive his *Blood*; and with his *Blood*, his *Flesh*; and in Either, his *blessed Soul* united to his *Divinity*; whole and entire, without which his *Flesh* would not be quickening, nor his *Blood* full of *Spirit* and *Grace*.

AND with respect to *COMMUNION* under one Kind! He who said, *Unless you eat the Flesh of the Son of Man, and drink his Blood, you shall not have Life in you,* Jo. vi. 54. hath also said: *If any one eat of this Bread, he shall live for ever.* And, He who said: *Who eateth my Flesh and drinketh my Blood hath eternal Life*; hath also said, *The Bread which I will give you, is my Flesh for the Life of the World.* Ibid. lii. And lastly, He who said: *He that eateth my Flesh and drinketh my Blood, abides in me and I in him*: hath also said, *He that eateth this Bread shall live for ever,* ver. 59. And He repeatedly saith: *He that eateth me the same also shall live by me,* ver. 58. Hence! the former Words do not imply an Obligation of Eating and Drinking at his *Table*, precisely the *Species* of *Bread* and *Wine*, as if the *Virtue* of this *Sacrament* were placed in the outward
Signs;

Signs; but only of receiving the *Substance* of his *real Body* and *Blood* which He there gives us, with *Life* and *Grace*, under *either* of the *Species* equally as under *both*; as the *Church* may judge proper to ordain.

IN this *Sacrament* the *Body* and *Blood* of our Lord *Jesus Christ*, though *Corporal*, as to their *Being*; are *spiritual*. 1. As to their *Endowments*, 1 Cor. xv. 44. *There is a natural Body and there is a spiritual Body, &c.* 2. As to the *Manner* of their *Presence*, which is *spiritual*. So, when *Christ* came to his *Disciples* the *Doors* being shut, his *Entrance* was *spiritual*, yet He was in his *true* and *real Body*. See my *Hands* and *Feet*, that 'tis *I myself*. Jo. xx. Resembling the *Idea* which we have of *Spirits*; or as a *Soul* is present to the *Body*, and as *God* is in all *Places*. 3. As to the *End*, for which they are received, which *End* is *spiritual*, viz. the *Nourishing* of our *Souls*. 4. As to *One* of the *Instruments* by which they are received. The unworthy *Communicant* receives them with his *Mouth* only: Therefore the *Flesh* of *Christ* profits him *nothing*. He even loses himself by it. But it is *Spirit* and *Life* to the worthy *Communicant*, because he receives it *spiritually*; that is, with his *Heart* as well as with his *Mouth*. 5. As to the *Perception*; because we have not from our *Senses* any certain *Information* of their *Presence*; but only from our *Faith*: A *Mystery* of *Faith* transcending our *Comprehension*! As the *Substance* of the *Eucharist* is *spiritual*, *Jesus Christ* Himself, the *Virtue* is also *spiritual*, viz. to nourish our *Souls*, and to preserve in them the *Newness* of *Life* we received in *Baptism*. Rom. vi. To strengthen our *Union* with

with *Christ*, and to sanctify the whole Man. *He that eateth me, the same shall live by me.* Jo. vi. In a word, the *Body* and *Blood* of *Christ* in the *Eucharist* are *spiritually* present, as to the *Condition* of the Object, as to the *Manner*, the *End* and the *Perception* of it; and are not received with Advantage, unless They be received *spiritually* and with good *Dispositions* of the Heart.

The requisite Dispositions before receiving the HOLY COMMUNION.

THESE Dispositions are, 1. To be *in the State of Grace*, that is, not guilty of any one known *mortal Sin*. Therefore, *Let a Man prove himself*, before-hand by a serious Examination of his Conscience, and if guilty, let him discharge himself of his Guilt by the *Sacrament of Penance*, and so let him eat of that Bread, 1 Cor. xi. 28. lest otherwise he eat unworthily, whereby he becomes guilty of the *Body and Blood of the Lord*, and eats *Judgment to himself*, or to his own Condemnation, by not discerning the *Body of the Lord*, or by approaching the holy Table to receive the heavenly Food, with no better Dispositions than he does his ordinary Table to take his corporal Food. 2. To be free as much as possible from *venial Sin*, at least from the Affection to it, and, from a Willingness to commit it. The Third Disposition consists in *actual Devotion*, or, in being penetrated with Sentiments of a *lively Faith*, a profound *humility*, a sincere *Sorrow* for Sin, a firm *Confidence* in God, an earnest *Desire* of being united to *Jesus Christ*, an *Oblation* of himself to God, a fervent *Love*, of Him, and for his Sake, of every one, by forgiving from his Heart every one that hath offended or injured him, and by being perfectly recon-

reconciled to every such one: with a firm Purpose and Endeavour to repair (as far as he may be able) the Injury or Damage he may have done to any in Honour, good Name, spiritual or temporal Good.

N. B. 'Tis to be apprehended, some deceive themselves in point of this Love of an Enemy, when they approach the Holy Communion. They say outwardly, I forgive him, I wish him no harm, &c. yet they do not forget the Injury received. Hence, they retain some secret Resentment or Dislike to the Person, and there is not in them that Forgiveness from the Heart required by our Saviour. Mat. xviii. 34. Nor real Love, absolutely requisite to receive worthily the Sacrament of the Holy Communion, or, of Union, and of Peace, and of the Love of God, and of every Neighbour. Let such reflect seriously upon the Words of Jesus Christ. If thou offer thy Gift, &c. And, Be reconciled with thy Adversary betimes, whilst thou art in the Way, &c. Mat. v. 25. The Dispositions of the Body are to be Fasting from Midnight, and to be decently and modestly dressed; being to appear in a particular Manner before the Divine Majesty. It being very unseemly to appear even before a great Man in dirty Apparel, or with unclean Hands and Face: But the Chief Attention ought to be had to the Purity of Mind and Heart, of which the other may be looked upon, as an external Profession.

An Unworthy Communion.

HE that receiveth the Holy Communion unworthily, committeth the Crime of the Apostate Judas, and like that Traitor, betrayeth his Lord with a Kiss, and delivereth him up to his Enemies, by receiving Him into a Heart in which

which the Devil reigneth by the criminal Passions, vicious Habits and Sin, by which he enslaves the Soul thus defiled. And like the *Traitor*, such a one receives his *Damnation* from the very *Body* that was slain, and from the *Blood* that was shed for his *Salvation*; of which *Body* and *Blood* he then becomes guilty; and which then cry to Heaven for Vengeance. *Why? because*, saith St. Chrysost. Hom. 27 and 60, *he hath spilt the Blood; and by that Action, hath not offered a Sacrifice, but committed a Murder. And he, who approacheth unworthily this divine Table, and thence receiveth no Fruit, resembleth those, who formerly pierced the Body of Christ, not to drink but to shed his Blood. Consider then how great and just an Indignation you conceive against those who crucified Christ! And therefore beware lest you be equally culpable and guilty of the Body and Blood of the Son of God. 'Tis true, they killed his most sacred Body! but you! after so many repeated Benefits which he hath bestowed upon you, receive Him into an unclean and polluted Soul! Give not that which is holy to Dogs: neither cast ye Pearls before Swine, lest perhaps they trample them under their Feet, and turning upon you, they tear you.* Mat. vii. 6.

THE fatal Consequences, of an *unworthy Communion* unless speedily repented of, are dreadful in this Life and in the next; as to the *Soul* and *Body*. The *Evils* that befall the *Soul*, are *Inconsiderateness*, *Blindness of Mind*, *Hardness of Heart*, all *Kinds of Sin*, *final Impenitence*, *Judgment without Mercy* and *eternal Damnation*. The *Evils* of the *Body* are *Diseases*, *Infirmities*, *Weakness*, and sometimes *sudden Death*. Therefore are there many *infirm and weak among you and many sleep*. 1 Cor. xi. 30.
Such

Such expose themselves to make an *unworthy Communion*; 1. Who do not sufficiently examine themselves before they approach the Holy Table. 2. Who through Fear or Shame dare not confess all their Sins. 3. Who take no Care to amend their wicked Lives. 4. Who always promise to make Restitution, but do not fulfil, or, do not endeavour to do it. 5. Who continually retain some secret Resentment or Dislike to any one that hath offended them.

A T E P I D C O M M U N I O N

IS that which is made with little or no Preparation, without Devotion, and with Affection to venial Sin. Such a Communion is much to be dreaded and carefully avoided: Because it is, in some Measure, injurious to *Jesus Christ*, and prejudicial to the *Communicant*: Inasmuch it leaves the Soul in a languid State, which causeth her to yield easily to Temptations, and by Degrees, to commit greater Sins. *He that neglects small Faults shall fall by little and little.* Ecclus. xix. 14. And will equally neglect to amend great and small.

Such ordinarily make a *tepid Communion*; who are too much attached to this World and its Pleasures; are too solicitous about temporal Concerns, and neglect to practise good Works, particularly the Mortifying of their Passions and Senses, and who indulge themselves in Ease, and in a soft and effeminate Way of living: 2. Who have not a sufficient Horror of venial Sins, and retain the Habit of some one or more such Sins, which they are not disposed to correct. 3. Who perform their Christian Duties without due Attention or Devotion, &c. *There-*

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fore because Thou art lukewarm, I will begin to vomit Thee out of my Mouth. Apoc. iii. 16.

The Second Preparation for the Holy Communion.

WHOEVER desires to approach the Holy Communion with suitable Dispositions, ought to begin his Preparation a few Days before, by a more than ordinary Recollection, and a serious Examination of Conscience; by an earnest Desire and Longing of the happy Moment, and by fervent Prayer and the following *Reflections*.

Who is He! I am about to receive into my Heart and Soul? He is my Lord, and my God: *Jesus Christ* my Saviour, who suffered and died for me! and who now inviteth me to reap the Benefits of his Sufferings, &c. is desirous and willing to give Himself to me, for the Food and Life, the Health and Strength of my Soul; and as a Pledge of that everlasting Life and Happiness He hath purchased for me at the Price of his Life and Blood.

And who am I! that am about to receive Him? I am but Dust and Ashes, a vile and ungrateful Sinner that have crucified Him anew by my repeated Sins!

Why am I going to receive Him? That He may abide in me and I in Him, by a most intimate Union of Love and Grace, Spirit and Life. *That they may be one as Thou (Father) in me and I in Thee; that they may also be one in us. Jo. xvii. 21.*

How then ought I to receive Him? Certainly with the greatest Purity, Devotion, Reverence and Love, seeing He is the King of Kings, the Lord of Heaven and Earth, true God and true Man, *the Lamb that was slain,*
and

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and is worthy to receive Honour and Glory, and to whom and to Him that sitteth upon the Throne, every Creature in Heaven and on Earth, &c. say Honour and Glory for ever and ever; and falling on their Faces they adore Him. Apoc. v.

The Preparatory Prayer on the foregoing Days of Holy Communion.

JESUS my Lord and my God! Thou now callest and lovingly invitest me to thy heavenly Banquet. Come to me all you that labour and are burdened, and I will refresh you. I readily obey thy tender Summons, and I earnestly desire to receive Thee in the Holy Communion. Vouchsafe Thou to prepare in these Days my Heart and Soul, that they may be a fit Dwelling-place for Thee. Oh when wilt Thou come and take up thy Abode within me! My Soul longeth after Thee! Come Thou my Saviour, and take full Possession of my Heart, and of all that I am or have, that Thou mayst be wholly mine and I Thine for ever. O my Jesus! my God and my Lord I earnestly desire it!

N. B. On the Day of your Communion, in the Morning when you awake; besides the usual Aspirations and Prayers: Raise up your Mind and Heart in a particular Manner to Jesus calling to you as He did to Zachae, Make haste and come down, for this Day I must abide in thy House, and: Come to me and I will refresh you, and you shall find Comfort to your Soul. Lu. xix. 5. Rise instantly and prepare yourself with great Joy and Devotion.

The P R A Y E R.

BEHOLD I arise, O Lord! my God! and my Saviour! I come! my Heart is ready! O Jesus who camest to seek and save that which

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was lost! Grant that Salvation may come unto me, this Day. As the tired Hart pants after the Fountains of Water, so doth my Soul thirst after Thee my God and my Saviour.

PRAYERS before receiving the HOLY COMMUNION.



N. B. *Make your Intention and Oblation, as before Mass, p. 88, 89.*

An Act of Faith. **M***Y Lord, and my God!* Thou hast the Words of eternal Life: Thou art *Christ* the Son of the Living God, and Thou hast said: I am the Living Bread, the Bread of Life; and the Bread that I will give is my Flesh. I therefore believe, Thou art truly and really present, true *God* and true *Man* in this holy Sacrament, and that therein I receive thy *Body* and *Blood*, *Soul* and *Divinity*, under the Veil of Bread. I believe all the mighty Wonders wrought by thy infinite Power and Wisdom in this divine Mystery; and I believe all the Truths, thy holy *Catholic* Church believes and teaches. I from my Heart renounce every Doubt thereof. *My Lord and my God!* help my Incredulity, and increase my Faith.

Adoration. **M***Y Lord, and my God!* With my whole Heart, and with all the Powers of my Soul, I prostrate myself before Thee; and with all thy holy Angels and Saints, I adore Thee here present. For Thou art worthy to receive Honour and Glory. Thou, O Lord *Jesus*, art the Lamb of God that was slain; the Son of the Eternal Father, who takest away the Sins of the World. Thou art worthy

worthy to receive Honour and Glory and Benediction for ever and ever. *Amen.*

Admiration. **O** Lord our Lord! My Lord, and my God! How marvellous is thy Power, Wisdom, Goodness and Love! Thou art truly merciful and compassionate! Thou hast in this Sacrament left us a Memorial of thy wonderful Works: Thou givest thy own self for Food to them that fear Thee, the living Bread from Heaven, thy *Body* and thy *Blood*. To this divine Feast Thou now dost most lovingly invite me. Come to me all you that labour and are oppressed, and I will refresh you, and you shall find Comfort to your Souls. Thou dost even command it with a Threat, Unless you eat the Flesh of the Son of Man you shall not have Life in you. *O Sacred Banquet* in which *Christ* is received, the Memory of his Passion is renewed, the Mind is replenished with Grace, and a Pledge of future Glory is given to us.

Thanksgiving. **M**Y Lord, and, my God! Thou hast ordained this divine Mystery to be a Sacrament of Thanksgiving; and Thou thyself when Thou didst institute it, gave Thanks to thy eternal Father. To Thee then, O Almighty and Eternal God! who hast so loved us as to send thy only begotten Son into the World that we may live by Him; we together with Him return Thee Thanks for this and all other thy Benefits bestowed upon us: and to Thee, O Lord *Jesus*, for this inestimable one, wherein Thou givest us thy most precious *Body* and *Blood* for the Food and Strength of our Souls. By this, my Desires are satisfied,

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and my hungry soul is superabundantly fed with thy heavenly Bread. But, O *my Lord, and my God* ! who am I ! that Thou shouldst work such Wonders for my Sake. My Heart and my Soul, and all that is within me, do blefs and praise Thee : May thy Angels and Saints blefs and praise Thee for me, for ever and ever. *Amen.*

Desire. **O** *Jesus my Lord, and my God* ! Thou had said : He that eateth my Flesh and drinketh my Blood, abideth in me and I in him. Come then and take up thy Abode within my Heart and Soul : that Thou may'st enlighten my Mind and inflame my Heart ; replenish me with thy divine Gifts, and unite me wholly to Thee, and transtorm me into Thyself. Come, O *Lord* ! delay no longer, come and take Thou full Possession of my Heart here, and for ever. My Heart and my Soul faint through a longing Desire of Thee, of Thee who art my Hope, my Life, my Comfort, my Strength, my Salvation, and all my Good. For, what is there for me in Heaven, and whom would I desire here on Earth, unless Thee, *my Lord, and my God* ! the God of my Heart, my Lot and my Inheritance for ever. Come then and all my Desires shall be satisfied. My beloved *Jesus* to me, and I to my beloved *Jesus*.

Fear. **M***Y Lord, and my God* ! My Desire is known to Thee : But when I consider thy immense *Majesty*, Power and Sanctity, before whom the Powers of Heaven tremble, incessantly proclaiming *Holy, Holy, Holy, the Lord God of Hosts* ; who am I ! that dare approach Thee, and even receive Thee under my
Roof

Roof; have I not reason to fear and tremble because of my Unworthiness; and lest I receive to my Condemnation, that which Thou hast appointed for my Salvation. With Fear then and trembling I approach Thee; and from my Heart I acknowledge, Lord I am not worthy Thou shouldst enter under my Roof (*Repeat it thrice*). But say only the Word, *Be Thou made clean*: and instantly my Soul shall be cleansed from Sin and Iniquity; and then! I will approach thy altar, and receive Thee *my Lord, and my God!* into my Soul, and Thou wilt be my Salvation.

Sorrow. **M**Y repeated Sins, daily Negligence, and my Ingratitude towards Thee, render me indeed unworthy to receive Thee. But Thou art a God of Mercy! and a contrite and humbled Heart Thou wilt not despise. Behold me now humbled at thy Feet with the penitent *Magdalen*; but oh! that I could grieve with like Compunction and Sorrow. Again and again I implore thy Mercy and Pardon. I detest all my present and past Sins, because by them I have displeased Thee who art infinitely good. I am resolved by thy Grace never again to offend Thee. Heal me, O *Jesus!* heal me, and I shall be healed; save me, and I shall be saved.

Confidence. **M**Y *Lord, and my God!* I will now with Confidence dare approach Thee. I now no longer behold Thee as a terrible Judge; but Thyself as a compassionate and tender Father ever ready to receive me; and as a merciful God, who forgettest our Malice, so soon as we return to Thee with our whole

P 4

Heart.

Heart. Why then my Soul art thou sad? Why art thou cast down? If thy Sins affright thee, or thy unruly Passions disturb thee! hope and trust in thy God and thy Saviour! He doth not cast off from Him a repenting Child: He cometh not now to call the Just but Sinners, to seek and to save that which was lost. He is willing and desirous to be thy Salvation. Receive me then, *my Lord, and my God!* Say to my Soul, I am thy Salvation, and I shall live. Thou art my only Hope and Refuge, in Thee alone my Soul confideth.

Love. **O** *Jesus, my Lord, and my God!* what induceth Thee to come unto me and to take up thy Abode within me; to give Thyself wholly to me, and to feed my Soul with thy own most precious *Body and Blood*. Oh! it is thy Love for me! thy Love alone for one who alas! hath too little loved Thee. But, O *Jesus!* dart one Spark of the Fire of thy divine Love into my Heart! and behold I will instantly love Thee! I will then return Love for Love! I will love Thee with my whole Heart, with my whole Soul, with all my Mind, and with all my Strength! This I earnestly desire, and to love Thee yet more and more, my beloved *Jesus!* that nothing may ever again separate me from Thee. For thy Sake, I will also love every one as myself: I freely and from my Heart forgive every one that hath offended me: and I ask Forgiveness, of every one whom I have offended.

O Blessed Virgin *Mary!* My good *Angel* and most faithful *Guardian*. My blessed Patrons St. N. N. and all you heavenly Spirits, who incessantly

incessantly attend the Throne of the Divine Majesty, and continually sing *Holy, Holy, Holy, Lord God of Hosts*: Accompany me to this his *Throne of Mercy, Goodness, and of Love*: that replenished with this *Heavenly Food*, I may join you in perpetual *Praise and Thanksgiving* to the *Lamb*, and to *Him* that sitteth upon the *Throne*.

At the Time of receiving the Holy COMMUNION.

WHILST the Clerk recites the Confiteor, say it also yourself, with a firm Faith and Hope of the *Forgiveness of your Sins*, and with an ardent Love of God and a Sorrow for having offended Him. And, when the Priest turns about, to give the *Absolution*; say, O Merciful God! I beseech Thee to have Mercy on me, forgive me my Trespases, as I forgive them that trespass against me, and grant me now the *Pardon, Absolution* ✠ and *Remission of my Sins*, through Jesus Christ our Lord. Amen.

After this, Go up to the Rails with the utmost Modesty, Recollection, and Reverence, and kneel down. When the Priest presents the Sacred Host, saying, Behold the Lamb of God! Behold Him who taketh away the Sins of the World! cast an humble and loving Glance at the Sacred Host, and instantly bowing your Head, recollect your Blessed Saviour dying upon the Cross, and say, with a firm Faith and Confidence! My Lord and my God! Thou art the Victim offered for the Sins of the World, vouchsafe now to blot out my Iniquities, and heal my Soul.

When the Priest says: Lord I am not worthy Thou shouldst enter under my Roof: Say only the Word, and my Soul shall be healed.

Humble

218. *At the Time of the Holy Communion.*

Humble yourself yet more before your God, and with the deepest Sense of your Unworthiness; repeat the same Words thrice, striking your Breast at each Time.

Then take up the Communion-Cloth. N. B. The Use of it, is not to wipe the Mouth, either before or after the Communion, but only to save the Sacred Host, or any Particle of it, from falling upon the Ground: If by Accident it may slip from the Hand of the Priest, or from the Mouth of the Communicant. It should therefore be held about Breast-high, in such Manner as to form a Kind of Paten or Plate: And the Body and Head at the Time, should be kept upright and steady, the Eyes cast down, the Mouth moderately open, the Tongue not lolled out, but the Tip of it resting upon the under Lip. And when the Priest lays the Sacred Host upon the Tongue, snatch not at it, nor hastily bow down the Head, nor press it with the Lips, nor chew it; but leisurely draw in, the Tongue; and closing the Mouth, let the Sacred Host moisten a little, and then swallow it. If it cleave to the Roof of the Mouth, remove it, not with your Finger, but leisurely with the Tongue, and be not disquieted on that Account: If the Priest give you more than one Host, or only the Half or a Part; that again ought not to occasion any Disquietude. Because as Jesus Christ is really present in the Sacred Host in a spiritual Manner, He is without Extension, or occupying any particular Space; He is whole in the whole Host, and in every Particle of it, and though the Host, or outward Species be divided, yet is not his Body hurt, nor broken, nor divided. He having once suffered and died, raised Himself alive, impassible and immortal, never again to suffer nor to die.

When

When the Priest gives you the Sacred Host, saying: May the Body of our Lord Jesus Christ keep thy Soul unto Life everlasting; say you, in Mind and Heart. O Sacred Banquet, in which Christ is received! O Jesus, Thou now givest me a Pledge of future Glory! preserve my Soul unto everlasting Life, so I desire, so I pray! At the same Time excite in yourself a lively Faith, a firm Confidence, and an ardent Love of your Lord and your God.

After a short Pause, return leisurely to your Place, and continue awhile in Silence and in mental Recollection, with ardent Love and Sentiments of Gratitude for the unspeakable Blessing received, and for the Wonders wrought in your Favour: and consider yourself as a living Tabernacle, in which resides the Holy of Holies. Be careful to abstain awhile from spitting.

PRAYERS after receiving the **HOLY COMMUNION.**

Acts of Faith and Adoration. **MY** Lord, and my God! I now possess Thee! Now Thou abidest in me, O grant I may abide in Thee! Now Thou art my Salvation! I bow down and adore Thee with my Body and Soul; with all the Members and senses of the one, and the Powers and Faculties of the other: With the whole Affection of my Heart, I pay Thee, the Homage of my Being and Life; and I devote myself henceforward wholly to thy Service.

Praise and Thanks-giving. **MY** Lord, and my God! what shall I render to Thee for this thy unspeakable Favour done to me. O my Soul! bless the Lord and forget not his Benefits: He hath forgiven thee thy Sins, healed thy

thy Infirmities, and crowned thee with his Mercy and Loving-kindness. He hath replenished thee with the Living Bread from Heaven, his own *Body* and *Blood*: Now thou shalt be renewed as the Eagle.

My Soul doth magnify Thee O *Lord*! and my Spirit rejoiceth in Thee O *God* my *Saviour*. Thou hast had Compassion on my Misery and Weakness; and Thou hast blessed me with thy Presence. Thou hast done great Things for me, blest be thy Name for ever: thy Mercy is truly great, from Generation to Generation, to them that fear Thee. Thou hast raised up the needy one, and from the Dunghill lifted up thy poor one. Thou hast filled my Soul with good Things: Thou hast received thy Servant into Favour and Thou hast visited him, being mindful of thy Mercy. Every Day will I bless Thee, and may I praise Thee for ever and ever. May all thy Angels and Saints adore, praise and glorify Thee for me. *Amen.*

Union. **M***Y Lord, and my God!* Whom have I in Heaven but Thee? and there is none upon Earth that I desire besides Thee? Thou art now the *God* of my Heart and the sole Object of my Hope! For Thou knowest there is none in Heaven whom I depend upon for Help and Protection, but Thou alone, none upon Earth, whose Favour I seek, but only thine which shall perfectly content me. Thou art the Strength of my Heart and my Portion for ever! Grant I may now and henceforward be wholly thine. Abide thou in me; and may I abide and live in Thee, and for Thee alone, by an intimate Union of Heart and Will: that I may be weaned

ed from all created Beings, wholly absorpt in Thee; and yet more and more relish only heavenly and eternal Goods, and nothing ever more separate me from Thee.

Love. **I** Have sought Him whom my Soul desired, and I have found Him, *my Lord, and my God!* Thou O amiable *Jesus!* hast first loved me, visited me and now abidest within me. I will also love Thee with my whole Heart and Soul: and I will be entirely thine, my Beloved to me and I to Him! Nothing shall banish Thee from my Heart, nor cause me to forget the Love I owe to Thee. The Love of Thee shall henceforth be the Source and End of all my Actions and the Soul of my Conduct. Yes *Lord!* I love Thee. Thou art my Life, my Strength, my Refuge, my firm Support, and by thy Grace I will give Thee daily Proofs of my Love by a faithful Observance of thy Commandments: Permit me not O *Lord* to violate any one of them by mortal Sin. May I rather die than forfeit thy Love! may I rather cease to be than cease to love Thee here, that I may love, see and enjoy Thee for ever in Heaven. *Amen.*

Oblation. **MY** *Lord, and my God!* seeing Thou hast given Thyself wholly unto me, 'tis just I should give myself wholly unto Thee. I have now the Happiness to possess Thee: possess Thou me reciprocally. I offer and consecrate unto Thee all that I am and have, my Heart, my Soul, my Will, Memory and Understanding; my Body and all its Senses; my Life, Health and Goods of Grace and Nature,

ture, to be devoted wholly to thy Service and Glory according to thy Will.

Protestation of Fidelity. **T**HUS united as I am to Thee, O Jesus my Lord, and my God! What shall ever again separate me from Thee either in Life or Death! Neither Prosperity nor Adversity; nothing high nor low; nor any created Thing shall ever do it. Yet! sensible of my own extreme Weakness and Nothingness without the Help of thy Grace; I most earnestly implore it: for if thou abandon me to myself, I shall soon fall again into my ancient Misery and Sin: but if united to and assisted by Thee, I may confidently raise myself above all the Efforts of the World, the Flesh and the Devil: and promise Thee, that however inconstant and frail I am, I shall persevere in thy Love; and in the Possession of Thee.

Petition. **T**HOU art come unto me O Jesus my Lord, and my God! to enrich me with thy Gifts and to provide for all my Wants. Operate now I beseech Thee, the Effects of thy Mercy and Goodness towards me. Thou knowest my Wants and the Depth of my Misery! My Desire is before Thee, and my Sighing is not concealed from Thee! Canst thou possibly refuse me any Thing, now thou hast given Thyself to me! Work then within me the salutary Effects of thy Grace and Salvation, for which Thou art now come unto me; accomplish all thy Designs: Live Thou and reign in my Heart. *Here make a short Pause, then proceed.*

O Lord! increase in me Faith, Hope, and Charity. Grant I may love and practise what
Thou

Thou teachest and commandest, and ever desire what Thou promitest. *Pause.*

Confirm, O Lord! the Resolution I have taken, henceforth to serve Thee faithfully, and to labour for my Salvation, better than hitherto I have done. *Pause.*

Conserve in me, O Lord! the precious Treasure of thy Grace, preserve me from Sin, particularly this ——— keep me from every Occasion that may endanger my Relapse. *Pause.*

Strengthen me, O Lord! against the Violence of my Passions, particularly this ——— and against the Temptation of the World, the Flesh and the Devil, which I now renounce. Render me victorious over these Enemies of thy Glory and my Salvation. *Pause.*

Grant me, O Lord! that which is necessary for Soul and Body in this Life, and that I may die the Death of the Just, in Union with Thee, O Jesus. Grant me this unspeakable Blessing, I most earnestly beg the same of Thee, O gracious and good God, for all those for whom I am obliged to pray; and in particular for my Parents, Friends, Enemies, Benefactors, &c. N. N.

NOW I will listen to what my Lord shall speak to me: Vouchsafe then, O Jesus, my divine Master to speak, for thy Servant heareth. Lord! what wilt Thou have me to do? I am thine, teach me to do thy Will.

Here in profound Silence attend to the Divine Inspiration; then proceed to say.

NOW, O Jesus, my Divine Master, my Lord and my God! I know what Thou requirest from me; that I surrender to Thee my Heart and my
my

my Will to love, obey, and serve Thee. This I do most willingly : vouchsafe to accept them : That I carefully avoid Sin, particularly this —
Lord ! I am resolved to do it : O *Jesus* help me ! that I mortify this predominant Passion in me — Strenuously resist this Temptation — and avoid this Occasion of Sin —
Lord ! I am resolved : O *Jesus* Strengthen me, *Jesus* Comfort me. Thou requirest from me greater Assiduity and Affection to Labour, &c. ; greater Fidelity to my Duties ; more Attention and Devotion at Prayer ; greater Modesty and Respect in the Church ; a careful Watchfulness over myself ; more Reservedness and Modesty in my Conduct, Dress, &c. ; a prompt Obedience to Parents and Superiors ; and in particular to the *Precepts* of thy holy Church : *Lord* I am resolved so to do. *Jesus* enlighten me with spiritual Wisdom. *Jesus* grant me Grace to fear and love Thee, to persevere in thy Service, and to make a better Use of my Time and Talents ; thy Gifts of Grace and Nature, to thy greater Honour and Glory. I accept all Thou shalt please to send me ; I ask neither Life nor Death, Sicknes nor Health, Riches nor Poverty, but only that I may be wholly thine, and thy Will be always accomplished in me and by me. I consecrate to Thee all the Moments of my Life, all my Thoughts, Desires, Words and Actions.

But again O *Lord !* Thou knowest my Weakness, and I acknowledge my Inconstancy in Good ; and the Inclination I have every Moment to depart from Thee. I feel the Weight of my evil Customs. Yet, O *Lord !* I can do all Things pleasing to Thee, and according to thy Will,

Will, in Thee who comforts and strengthens me. Render me then constant in the good Resolutions I have taken by thy holy Inspiration; and grant that after having possessed Thee hidden under the Veil of the *Blessed Sacrament*, I may possess Thee fully, see and enjoy Thee in the Splendor of thy Glory, for Eternity. *Jesus* grant me Grace to fix my Mind upon Thee, and to order my Life with Reference to my eternal Welfare.

O *Blessed Virgin Mary*, my good *Angel*, *Blessed Patrons N. N.* and all ye *Saints*, intercede for me unto the *Lord*, that I may merit to be assisted by Him here on Earth, and to inherit with you eternal Salvation in Heaven.

N. B. *Before you depart the Church, direct your Intention to the Blessed Sacrament in the Tabernacle, and say,*

NOW, O My Lord, and my God! Thou dost dismiss me, thy Servant, in Peace. Yet! that I may in Spirit abide continually united to Thee my Divine Saviour, who art continually present in the *Blessed Sacrament*. Behold! to Thee I commend my Spirit; receive my Heart and Soul. Bless me! and going hence direct Thou my Ways that I may not fall into Sin. I repeat to Thee my Desire and Will to praise and glorify Thee at all Times and in all Places, and I desire to do so, as often as I shall this Day breathe, think, speak, or act. And I pray the *Blessed Virgin Mary*, my guardian *Angel*, *Blessed Patrons N. N.* and all thy *Angels* and *Saints*, to return Thee never-ending Thanks for me, and to supply my imperfect Performance. Vouchsafe O Lord *Jesus*! to make thy perpetual

Abode with me, unite me intimately to Thee, let nothing separate me from Thee, and make me one according to thy own Heart. O may thy most holy Soul, O *Christ*! adorned with the Fulness of *Grace* and every *Virtue*, sanctify me; thy most sacred *Body* wounded for me, save me; thy most precious *Blood* shed for me, inebriate me; the *Water* gushing from thy sacred Side, cleanse and purify me; the *Sweat* of thy divine Countenance, effectually heal me; thy most bitter *Passion*, comfort me. O good *Jesus*! graciously hear me and preserve me; hide me within thy Wounds, never permit me to be separated from Thee; defend me from the malignant Enemy; call me at the Hour of my Death, and command me to come to Thee: that with thy *Angels* and *Saints* I may see and enjoy, praise and glorify Thee for ever and ever. *Amen.*

I now offer to Thee O *Blessed Trinity*, One God, *Father*, *Son*, and *Holy Ghost*, what I have done; may it be acceptable unto Thee; and mercifully pardon whatever hath been defective through my Fault.

Bless and preserve me, O Almighty and Merciful God, *Father*, *Son*, and *Holy Ghost*. *Amen.*

The SACRAMENT of CONFIRMATION.

Confirmation is a Sacrament by which we receive the *Fulness* and *Perfection* of *divine Grace*, which is poured into our Hearts by the *Holy Ghost*, who is given to us, in order to *Strengthen* or *Confirm* us, in the *Faith* we received by *Baptism*; that we may become *strong* and *perfect Christians*, and not be terrified by the *Fear* or *Danger* of any

any Pains, Punishment, or Death, from the *Confession* of our *Faith* and *Religion*.

By *Baptism* we are begotten to a *new Life*, receive the Fulness of Innocence, and we are made the *Children* of *God*; *Christians*, or *Disciples* of *Jesus Christ*. And by *Confirmation* our *Souls* receive the *Unction* of *divine Grace*, and they are adorned with the *sevenfold Gift* of the *Holy Ghost* to render us *perfect Christians*: And we are thereby prepared and armed as *Christian Soldiers*, (*putting on the Armour of God*—*taking the Shield of Faith, the Helmet of Salvation, the Breastplate of Justice, and the Sword of the Spirit*. Eph. vi.) to fight the *Battles* of the *Lord* against the *Devil*, the *World*, and the *Flesh*; to confess publicly and maintain his *Faith, Name, and Religion*, against the *Rulers of the World of this Darknes*s, *Principalities and Powers*: As did the *Apostles and Disciples* of *Christ*, who, after they were filled with the *Holy Ghost*, spoke the *Word of God* with *Confidence*—and went from the *Presence* of the *Council*, rejoicing that they were accounted worthy to suffer *Reproach* for the *Name of Jesus*. Acts iv. 31. v. 40. And, to seal our *Faith* with our *Blood*, as They and innumerable *Martyrs* did.

And he that Confirmeth us in the *Faith* and *Grace* of *Christ*, and hath anointed us with *divine Graces* is *God*, who hath also sealed us with an indelible *Character* or *Mark* stamped upon our *Souls* in *Baptism* and *Confirmation*, and hath hereby given the *Pledge* of the *Spirit* in our *Hearts*. 2 Cor. i. 21, 22. Of

Wisdom: This causeth us to seek and relish the *Things* that are above, not the *Things* that are upon the *Earth*. Col. iii. 3. And to direct all our *Works*, &c. to *God* our ultimate *End*.

Understanding: This dissipates the *Darknes*s

and *Error* of the *Mind*, and shews us the Difference between the *Wisdom* of the World which is *Folly*, and the true *Wisdom* of *Jesus Christ* and his *Gospel*. It also openeth and enlighteneth the *Mind* to know the *Mysteries* of *Faith* and the *Truths* of *Religion*; sets before us the *Beauty* of *Virtue* and the *Deformity* of *Vice*, and enkindles in the *Heart* a *Love* of that and a *Hatred* of this.

Counsel causeth us to take the sure *Means* to attain true and everlasting *Happiness*, and wards us against the *Deceits* of the *Devil*, who often transforms himself into an *Angel* of *Light* to deceive us in the *Way* of *Virtue*. The *Holy Ghost* himself is our *Counsellor* and *Comforter* in all our *Doubts*, enlightening our *Understanding* and directing our *Steps* in the *Way* of *Truth* and *Peace*, that the *Enemy* neither deceive nor disturb us.

Fortitude helpeth us to put the *Will* of *God* in *Execution*, and causeth us to surmount courageously all occurring *Difficulties* or *Obstacles* in our *Way* to *Salvation*, whether from our own corrupt *Nature*, from the *World* or from the *Devil*.

Knowledge renders us knowing in the *Ways* of *God*, and thereby we are made sensible of his *Immensity* and *Greatness*, which is above the *Comprehension* of *Angels* and *Men*: We see the *Beauty* of *God's Church* and his holy *Religion*; and it excites in us a *Desire* of his *heavenly Kingdom*.

Piety renders the *Service* of *God* sweet and pleasant to us, and enlargeth the *Heart* to run the *Way* of the *Commandments* of *God*, and to practise with *Alacrity* every *Christian Duty*.

The Fear of the *Lord* inspireth us with a *Reverence*

verence and Awe of God also with Love; or a Filial Fear of Him; it causeth us to be devout and obedient to Him, and to dread above all Things to offend Him, because we Love and Fear Him.

This *SACRAMENT* is administered only by a Bishop, according to the Practice of the Apostles, who sent Peter and John to confirm the Samaritans. Acts viii.

He spreads or lays his Hands upon the Person to be confirmed, and invokes the Holy Ghost to take Possession of his Heart, and to replenish him with his Divine Spirit, and with the aforesaid Gifts. Saying, May thy sevenfold Gift, O Holy Spirit, descend, &c. He then with his Thumb makes the Sign of the Cross on the Forehead of the Person, and anoints it with the Chrism: Saying, N. I sign Thee with the Sign of the Cross ✠. I confirm Thee with the Chrism of Salvation. In the Name of the Father, &c.

The Chrism is a Mixture of Oil and Balm, blessed by a Bishop. These denote the inward Effects of the Sacrament in the Soul, viz. the abundant Effusion of Grace and Comfort of the Divine Spirit, to maintain and strengthen her in her Spiritual Warfare, to preserve her from the Corruption of Sin and the World, and to enable her to walk in the Way of Virtue unto the Edification of every Neighbour, to be the good Odour of Christ unto God. 2 Cor. ii. 15.

The Forehead is anointed, as being the Seat of Shame; to denote the Grace given to make us the Soldiers of Jesus Christ, never to be ashamed of his Gospel, nor to suffer human Respect, Fear, Interest, nor Raillery, to divert us from our Duty to God, nor to give up the Cause of Christ, his Church

nor of Religion. *The Sign of the Cross reminds us that we are redeemed by the Blood of Jesus Christ, shed upon the Cross, from which these outward Signs derive the Virtue and Efficacy of the inward Effects they cause: And that it is under the Banner of the Cross, we as his Soldiers, are to combat against the Enemies of his Gospel and our Salvation. The Chrism is immediately wiped off, to preserve it from being profaned: also to remind the Person how carefully he ought to preserve the Grace he has received by the Sacrament; not to extinguish the Spirit; 1 Thess. v. 19. when He communicates his Gifts, Graces, Light, Inspirations and Impulse, to excite him to Good, and to promote the same in him: Nor to grieve the Holy Spirit of God, by whom we are sealed and sanctified; Eph. iv. 30. by any wilful Sin, and particularly by such Sins that are directly opposite to the Love, Goodness, and Mercy of God, therefore called the Sins against the Holy Ghost; such are, Despair of Salvation; Presumption of God's Mercy; Impugning the known Truth; Obstinacy in Sin; Envyng another's Spiritual Good; final Impenitence.*

Then, the Bishop gently strikes the Cheek of the Person confirmed, saying, Peace be with you: thereby to insinuate to him, that as he is now become a perfect Christian; he must, after the Example of Christ, and according to the Dictate of his Gospel, bear patiently Injuries, Affronts, Scoffs, &c. particularly when offered on Account of his Faith and Religion. Not to resist Evil: but if one strike thee on the right Cheek, turn to him also the other. Matt. v. 39. If you suffer any Thing for Justice Sake, blessed are ye: If you be reproached for the Name of Christ, you shall be blessed;

bleſſed; and be not afraid nor troubled: but Sanctify the *Lord*—being ready always to ſatisfy every one that aſketh you a Reason of your Hope. But if you ſuffer as a Chriſtian, be not aſhamed but Glorify *God* in this Name. *1 Pet. iii. 14. iv. 14, 16.* And purſue Peace, and as much as is in you, have Peace with all Men, not revenging yourſelves. *Heb. xii. Rom. xii.*

The Conſideration of the admirable Effects of this Sacrament, may be a Subject of Confuſion to many who call themſelves Chriſtians, yet either neglect to receive it, or receive it without due Diſpoſition. Hence the Cauſe! why ſo many lead Lives ſo little conformable to the Holineſs of their Religion; are merely nominal Chriſtians; ſo eaſily yield to Temptations, are carried away by the Torrent of Cuſtom, and the corrupt Maxims of the World, and at laſt throw up all Religion.

This Sacrament is as neceſſary now-a-days, as it was in the Times of the Pagan Perſecutors: And with St. Bern, we may aver, that wicked Chriſtians and Libertines are infinitely more to be guarded againſt, than the aforeſaid Perſecutors. For how many! though they know their Duty, yet have not the Chriſtian Fortitude to ſtand againſt the Cuſtom of the World, the Jeers and Inſults of the irreligious and profane Scoffers of Religion, and the Apprehenſion of what the World will think or ſay: Thus they are aſhamed of Chriſt and his Words; prefer the World and its Maxims before God and Chriſt, and the Maxims of the Goſpel; and thereby run on in the broad Way of Perdition. The World is full of ſuch Perſecutors of Religion and Piety, and their Abettors, who by their bad Example, looſe Lives, and Diſobedience to the Church and its Precepts, give a deadly Blow to

Religion, and wage War against the Deity Himself.

The requisite Dispositions of Soul and Body to receive worthily the Sacrament of Confirmation are,

AS to the Soul, to have been Baptized; and if the Bishop require that the Person to be confirmed have attained the Use of Reason; also to know the principal Mysteries and Practices of Faith and Religion; and to be in the State of Grace.

As to the Body; a modest and clean Dress, and a religious Deportment: and if the Sacrament be administered in the Morning; also to be Fasting. Cat. Rom. Con. Aix.

N. B. As at Baptism, so at Confirmation, the Person has a Godfather and a Godmother; though, not to multiply Affinity, either sufficeth, and the Sponsor or Sponsors contract the like spiritual Affinity with the Party confirmed, and with the Parents, as at Baptism; so that there can be no valid Marriage between them without a Dispensation from the Church.

P R A Y E R S before and at receiving C O N - F I R M A T I O N.

N. B. The following Prayers may be said daily, from the Time, Notice is given to prepare for Confirmation, 'till the Day of receiving it.

✠ **O** Lord Jesus, Eternal Son of God! who according to thy Promise didst, after thy *Ascension* into Heaven, send down thy *Divine Spirit* upon thy *Apostles* and *Disciples*: Vouchsafe to prepare my *Heart* and *Soul* in these Days, that they may become clean and fit Receptacles of that same *Divine Spirit*, which
Thou

Thou art now graciously about to impart to me, by the *Sacrament of Confirmation*. Create in me, O *Lord!* a clean *Heart*, and renew my *Mind* with an upright *Spirit*. Let me rejoice in thy salutary Assistance, and confirm me with the sevenfold *Gift* of thy *Divine Spirit*.

Come, O *Holy Spirit!* and send forth from above the Ray of thy *Divine Light*. Come! Thou most gracious *Giver* of all good *Gifts*. Come Thou *Light* of Hearts, the sweet *Guest* and *Comforter* of *Souls*, and abide with me! Be Thou the *Light* of my *Soul*, my *Guide*, my *Comforter*, and my *Strength*, during my Pilgrimage in this World of Misery, that so Thou may'st be hereafter my everlasting Joy and Happiness in thy heavenly Kingdom, who with the *Father* and the *Son* livest and reignest One *God* for ever and ever. *Amen.*

A Prayer to obtain the Sevenfold Gift of the Holy Ghost, and the Virtues opposite to the Seven Capital Sins.

A *Lmighty, Merciful, and Gracious God!* vouchsafe to grant me thy *Holy Spirit*, to sanctify me by the Fulness of thy *Grace* and divine *Gifts*. Penetrate me with a holy, reverential, and filial *Fear* of Thee; and above all Things of losing Thee by *Sin*. Strengthen me against *Pride*, and make me truly humble of Heart and Mind. Unite me to thee by Affections of *Piety* and true *Devotion*, that I may cheerfully run the Way of thy *Commandments*, serve Thee with a ready and willing *Heart*; love every one as myself, be mild towards all, and envy none. Enlighten my *Mind* with true *Wisdom* and *Knowledge*, to know Thee and to know myself: Teach me thy

thy holy *Will*, the Track in which I must walk, and the Dangers I must avoid, in order to attain to Thee and everlasting *Happiness*. Preserve me from *Anger* and *Revenge*, and grant I may always *overcome Evil by Good*. *Strengthen* and enable me to do in all Things thy holy *Will*, to resist every evil Temptation, and to surmount all the occurring Difficulties of Salvation; so that *Sloth* may never domineer in me: And preserve me from Inconstancy and Lukewarmness in thy divine Service. Be Thou my *Counsel* in all my Doubts and Undertakings; ward me against the Deceits of the Enemy; banish from my Heart *Avarice*, and never permit me to set it upon the Riches of this World, but only on heavenly Goods. *Enlighten* my *Understanding* to know thy divine *Mysteries* and *Truths*; that thy Kingdom is not of this World, nor Meat and Drink; but *Justice*, and *Peace* and *Joy* in thy *Divine Spirit*; and preserve me from Gluttony and Intemperance. Make me, O Lord! wise with thy divine *Wisdom*, that I may always keep my Mind and Heart fixed on Thee; my First Beginning and Last End: Grant that being disengaged from the *World*, its *Pomps* and *Vanities*, I may only love and relish heavenly Things, order my Life to thy *Honour* and *Glory*; and never be seduced by *Flesh* and *Blood*, or its filthy and lascivious *Alurements*.

Grant, O Lord! I may carefully preserve these thy divine *Gifts*, and always possess the Source of them, thy *Holy Spirit*, and neither extinguish nor grieve it by a wicked Life.

A Prayer

A Prayer to the PATRON SAINT at Confirmation.

O Blessed St. N. whom I adopt on this Day of my *Confirmation* to be henceforward my *Patron*, my *Protector*, and special *Advocate* to God: Vouchsafe to adopt me for thy *Client*: And by thy *Intercession* avert from me the many *Dangers* with which my *Soul* is surrounded. Obtain for me the *Grace* and *Virtues* I stand in need of; that after copying thy *Life* here on Earth, I may hereafter share with Thee eternal *Happiness*, through *Christ our Lord*.
Amen.

PRAYERS at the Time of Receiving CONFIRMATION.

N. B. *The following Prayers may be said in the Morning, as a Preparation before Confirmation, and renewed in Mind, at the Time of receiving it.*

When the Bishop spreads his Hands.

✠ O God! who now art about to impart to me thy *Divine Spirit*: Vouchsafe to receive me under the *Wing* of thy *Protection*: Bestow, I beseech Thee, thy *sevenfold Gift* upon me: Replenish my *Heart* and *Soul* with thy *Divine Grace*: In flame them with thy *Love*: Confirm me in *Faith*, *Hope*, and *Charity*: Enable me by thy *All-powerful Grace* to combat and overcome the many *Enemies* and *Obstacles* of my *Salvation*, that I may always approve myself thy true *Child*, and a steady *Champion* of thy *Faith* and *Religion*. Grant! thy *Divine Spirit* may always abide with me. *Amen.*

At the Anointing.

O God! who by this outward Anointing, signifyest to us, and dost effectually anoint all well-disposed Souls with the *Unction* of thy *Divine Spirit* and *Strengthening Grace*: Vouchsafe now to dispose my *Soul*, and to work thereon that holy *Effect*, that I may always continue unshaken amidst all the *Temptations*, *Afflictions*, *Crosses*, *Injuries*, and *Persecutions* of this *Life*: Make me ever obedient to thy *Commands*, and pliant to thy *Divine Inspirations*, and to abound in good Works; that the whole Conduct of my *Life* may be directed by the *Maxims* of thy holy *Gospel*: that I may continually run in the sweet *Odour of Virtue* and *Piety*, and being preserved from the Corruption of Sin; I may become a true and perfect *Christian*, to the Edification of every Neighbour, and carefully preserve the *Grace* Thou bestowest upon me, through *Jesus Christ our Lord*. *Amen.*

Remove from me, O *Lord*! all *Shame* and *Backwardness* in thy *Service*. Imprint the *Standard* of thy holy *Cross* upon my *Heart*, that I may ever glory in it; and by it overcome all my spiritual *Enemies*, and be defended from all *Adversity*; and that the *World* may be crucified to me and I to the *World*.

At receiving the Stroke.

GRANT me, O *Lord*! thy holy *Peace*! that *Peace* which surpasseth all Understanding, and which the *World* cannot give; and thy *Grace* to keep *Peace* with all Men; that I may, after thy holy Example, O *Lord Jesus*! and for thy Sake endure patiently *Reproaches*, *Scoffs*, *In-*
sults,

fuls, Contempt, and not return Evil for Evil, but overcome Evil by Good; and that as thy Apostles and Martyrs have done, I may rejoice when accounted worthy to suffer Contumely for thy Name, and be always ready to seal my Faith and Religion with my Blood. Amen.

After CONFIRMATION.

RETURN God Thanks; and earnestly beseech Him to preserve in you the Grace He hath graciously bestowed upon you. Use your utmost Diligence, not to chace from you the Divine Spirit by wilful Sin. Be fervent in Prayer and every Christian Duty; endeavour to become daily more perfect. Be not dismayed by the Difficulties and Conflicts you must expect to meet with in the Christian Warfare. As a Champion of Christ—Watch against your Adversary the Devil—whom resist; strong in Faith—And the God of all Grace—will himself perfect you, and confirm you, and establish you. 1 Pet. v. He will always be with you, ever ready to assist you, if you call upon Him; and He will never permit you to be tempted above your Strength, but by his Grace He will crown you with Victory. Be Thou faithful until Death, and I will give Thee the Crown of Life. Apoc. ii. If you act in this Manner, the Character which He hath stamped upon your Soul, as the Mark of his Champion, will shine forth with great Lustre, for all Eternity, and be no small Addition to your everlasting Happiness and Glory. But if you disfigure this sacred Mark by a wicked Life, become a Rebel, or desert your Faith and Religion, it will appear in Judgment against you, and abide for ever a Mark of Disgrace, a perpetual

tual Reproach, and an additional Torture to your Soul.

The P R A Y E R.

M*Y* God and Lord! merciful and bountiful! Thou hast now graciously imparted to me thy Divine Spirit, by the Sacrament of Confirmation. My Soul doth bless Thee, and return Thee Praise and Thanks. Grant, O Lord! that henceforward all my *Thoughts, Affections, Senses, and Powers*, may bless thy holy *Name*, for this inestimable *Grace*. O Lord! Thou hast bestowed upon me thy sevenfold *divine Gift*: Grant I may now be renewed, and grow strong and perfect in a *Christian Life*. Grant! I may with fresh Delight, more ardent Love and vigorous Endeavours employ all the *Powers* of my *Soul* and *Senses* of my *Body* in thy divine *Service*, and advance from *Virtue* to *Virtue*, 'till I come to see and enjoy Thee for ever in *Heaven*. Amen.

Bless the Lord ye *Angels* of the Lord! Give Praise to Him for his Mercy and Goodness to me. Bless the Lord, all the *Works* of the Lord, Praise and extol Him for ever! Again, my Soul! bless the Lord. Let us bless the *Father*, and the *Son*, with the *Holy Ghost*; let us praise and magnify Him for ever. I will bless the Lord at all Times, and his Praise shall ever be in my *Heart* and *Mouth*.

A Prayer to renew the Grace of Confirmation, which may be said on Days of Communion and principal Feasts.

MOST bountiful God! through thy *Mercy* I have been confirmed in the *Faith* Thou bestowedst upon me by Baptism. But alas! how

how often have I swerved from my Duty to Thee, as thy *Child* and *Champion*. Pardon me, I beseech Thee, my many Transgressions and Disloyalties. Take not thy *Holy Spirit* from me. Render to me the Joy of thy Salvation. Renew a right *Spirit* within me, and confirm and preserve in me hereafter a strong, constant, and willing *Spirit* to persevere. Renew then in me, I beseech Thee, the salutary *Effects* of this holy Sacrament, and enable me by thy Divine Spirit to discharge more faithfully and steadily the *Duties* of my *Christian Warfare*. I am enlisted under thy Banner, O *Lord Jesus Christ*, crucified for me; and I have received thy Badge on my Forehead, and the Character of thy Soldier, on my Soul. Grant! I may approve myself a more faithful and courageous *Champion* of thy Army, than I have hitherto been; and combat more vigorously against the *World*, the *Flesh*, and the *Devil*: And in every Action of my Life diffuse the *Odour* of *Virtue* and *Perfection*, to thy greater *Honour* and *Glory*, and to the *Edification* of every *Neighbour*. I most humbly crave this *Grace* of Thee, O *Father* of *Lights*, and the *Giver* of every good and perfect *Gift*. Grant, that neither the *World*, nor *Custom*, nor human *Respect*, *Interest*, nor *Fear*, may ever prevail upon me again to swerve from my *Duty* and *Allegiance* to Thee the *King* of *Kings*, nor even make any Impression upon my Soul. O *Jesus*, my *Redeemer*, help me; Strengthen me, Comfort me, and give me Perseverance in these my Resolutions, that abiding faithful until Death, I may receive from Thee, the Crown of Life Thou hast promised: who with the *Father* and the *Holy Ghost*,

Ghost, livest and reignest one God, for ever and ever. Amen.

The CHOICE of a STATE of LIFE.

AS God has made us for Himself, our whole Dependance in the Order of Nature and Grace is, and ever ought to be on Him alone. For, Whether we live or whether we die, we are the Lord's. Rom. xiv. 8. Nothing therefore is more Just and of greater Importance, than we should engage in a State of Life, according to the Will and Appointment of God. He is infinitely Wise and infinitely Good; He therefore knows what is best for us, and will settle each one accordingly; if we humbly and with Confidence submit ourselves to his unerring and infallible Guidance. Neither Chance nor Passion, Interest, Ambition, nor fond Love must sway us in this Choice. The Consequence will be fatal under such blind Guides, in this Life and the next. The Happiness of both depends upon embracing that State of Life, which Providence has designed for us. Woe unto renegade Children, saith our Lord, that you would take Counsel, and not of me, and would begin—and not by my Spirit. Is. xxx. 1.

To succeed in this important Choice, you must,
1. Consult God by daily and earnest Prayer. Beseech the Highest, that He direct thy Ways. Ecclus. xxxvii. with an entire Submission to his Will, and a Readiness to execute it. 2. Consult Them that hold his Place, Parents, and Spiritual Directors: As Samuel did Heli; and Paul, Ananias. Son! Do nothing without Counsel, and after the Fact, Thou shalt not repent. Ibid. With Respect to Parents, Care must be taken that
Flesh

Flesh and Blood prevail not too much in Opposition to God. 3. Consult your own Heart, Abilities, &c. divested of Passion; unbiassed by Interest, human Respect, &c. and listen to the Call of God, and to the Dictates of Reason and Conscience, with a sincere Desire to know, and a firm Resolution to obey the Will of God. To this Purpose offer yourself daily to God.

The P R A Y E R.

O Lord! the sovereign Ruler of all Things! Thou art He that took me from my Mother's Womb: Thou wast my Hope when I hung yet upon my Mother's Breasts. I have been left to Thee ever since I was born; Thou art my God: Thou hast made me for Thyself, and I am Thine. In thy Hands is my Lot: Thou hast ordained I should do thy Will. Behold! I am willing, O my God! my Heart is ready, and I most earnestly desire to do it in all Things, and at all Times. I therefore now offer and devote myself to thy Service. Teach me, O Lord, thy Will! Vouchsafe to direct my Choice! Lord! what wilt Thou have me to do? Speak, O Lord! for thy Servant heareth. O Father of Mercies! God of all Consolation! Grant me Wisdom, send her from thy holy Heaven, and from the Seat of thy Greatness, that she may be with me; that I may know what is acceptable to Thee. Thy Counsel, thy Wisdom, and thy Sense, O Lord! who shall know, unless Thou give Wisdom, and send thy Holy Spirit from on High, that the Paths of Them that are on Earth may be corrected, and Men learn the Things that please Thee. Deal with me, O
R Lord!

Lord! according as shall be most pleasing and acceptable to Thee, and to thy greater Glory. Place me where Thou pleasest, and freely dispose of me as to every Thing, for I am Thine, and made only for Thee. I desire not to live for myself or for this World, but for Thee alone, in Time and for Eternity. *Jesus* enlighten me with spiritual Wisdom: *Jesus* grant me Grace to order my Life with Reference to my eternal Welfare.

M A T R I M O N Y.

THIS is a great Sacrament: But I speak in Christ and in the Church. Eph. v. 32. As such, it giveth Grace to sanctify the lawful Society of a Man and a Woman.

An injudicious *Engagement* in *Marriage*, is the Cause of many Evils. spiritual and temporal; not only to the *Parties* engaged, but moreover to the *Church* and *State*; because ordinarily speaking, as hasty and indiscreet *Engagements* proceed from *Principles* and *Motives* that are not upright, for *there are not many Wise according to the Flesh*; 1 Cor. i. 26. they are liable to fail in the *Design* and *Expectation*; and where the *Source* is turbid the *Rivulets* will be alike. Such *Parties* having not consulted God, nor taken proper *Means* to merit his *Grace* and *Blessing*, attend not to the *Obligations* of their *State*, nor discharge that principal one with respect to a right and virtuous *Education* of their *Children*; hence these retain the evil *Principles* they imbibed from evil *Parents*, and the *Consequences* are alike evil in whatever *State* of *Life* they after embrace.

Therefore,

Therefore, to engage in the *Marriage State* without failing of the *End* designed by that *State*, observe the following.

1. Engage not rashly and indiscreetly; but previously take a sufficient *Time* to consider seriously about it.

2. By earnest *Prayer*, &c. beg the *Light* and *Grace* of *God* to direct you in the Choice of a State of *Life*, as above, p. 240. And if called to this particular *State*, also in your Choice of the *Party* with whom to engage. *House* and *Riches* are given of the *Parents*, but of the *Lord* properly a prudent *Wife*. Prov. xix. 14. And in this respect, a virtuous *Stock* and *Family*, especially true *Faith* and *Religion*, are before all other Things to be considered and preferred. *S. Amb.* L. i. C. ix. *de Abrab.* *S. Corys.* Hom. 48. in Gen. *I adjure Thee, by the Lord God of Heaven and Earth, that Thou take not a Wife for my Son, of the Daughters of the Cananites among whom I dwell, &c.* Gen. xxiv. iii. For; *If you will cleave to the Error of these Nations that dwell among you, and make Marriages with them.—They shall be Snares and Traps to you, and Scourges in your Sides, and Thorns in your Eyes.* Jos. xxiii. 12.

3. Not to engage without asking Counsel of *Parents*, *spiritual Directors*, &c. Nor, through a gross and brutish *Passion*, nor solely with a View of *Interest*; as the Devil hath Power over such. *I heard (said Tobias) that she hath been delivered to seven Husbands, and they are dead: yea, and I have heard, that a Devil killed them. I am afraid therefore, lest these Things may also happen to me. Then the Angel Raphael said to him: Hear me, and I will shew Thee, who they are, on whom the Devil can prevail. For, they that so give them-*

elves to their Lust, as Horse and Mule, which have not Understanding, over them the Devil hath Power. But Thou! when Thou shalt take a Wife—Thou shalt take the Virgin with the Fear of the Lord, moved rather for the Love of Children, of Posterity, in which the Name of the Lord God may be blessed for ever and ever, than for Lust; that Thou mayst obtain a Blessing in Children. Tob. C. vi. 14. &c. viii. 9, &c.

4. To inform themselves of the *Obligations* and *Charge* incumbent on that *State*. And during the *Time of Courtship* to avoid every forbidden *Liberty, Indecency, &c.* by which the *Parties* obstruct the *Grace* and *Blessing* of God from attending them in their alter *State of Matrimony*.

The *MOTIVES* which *Christians*, who think of engaging in *Marriage*, ought to propose to themselves are.

1. To beget *Children*, that may increase the *Number* of true *Servants* and *Children* of God, in his true Church. 2. To find in the lawful *Society* of a *Mate*, mutual *Comfort* and *Help* in this *Life*, and the same towards each other's eternal *Salvation*. 3. Upon Occasions, a *Remedy* against *Concupiscence*, by giving a lawful *Object* to the *Bent* of *Nature* depraved by *Original Sin*.

The *Disposition* requisite to receive *Matrimony* as a *Sacrament* is to be in the *State* of *Grace* at the *Time* of receiving it.

The *PARTIES* espoused ought to consider the *Wedding-Day* as a *Day* on which they have received a *Sacrament*, and as a *Festival* of *Grace* and *Blessing*: and therefore be careful not to prophane it by *Sin*. Some *Rejoicings* upon the *Day* are indeed allowable; but *Christian Modesty, Decency,*

gency, &c. ought to accompany them; and every Thing be banished that trespasseth upon them or *conjugal Chastity*: And it will be truly a *Festival*, if the *Parties* are attentive to invite *Jesus*, by previous due *Dispositions*, and if they are careful not to banish Him from their *Company* by any *Misdemeanour*. The *Church* recommends to the *Parties*, the *Advice* which the Angel *Raphael* gave to *Toby*, and which he accordingly practised: *But Thou! when Thou shalt take her, entering into the Chamber, for three Days be continent from her, and Thou shalt give thyself to nothing else but to Prayers with her—and the third Night Thou shalt obtain a Blessing that sacred Children may be procreated by you.* C. vi. 18. And the *Church* recommends the same *Observance* of *Continency* before the *Day* on which they design to approach the *Holy Communion*: and in the penitential Season of *Lent*, &c.

Let the Husband render the Debt to his Wife: and the Wife also in like Manner to the Husband—Defraud not one another, except perhaps, by Consent for awhile, that you may give yourselves to Prayer, and return again, lest Satan tempt you for your Incontinency. But I speak this by Indulgence not by Commandment—And this I speak for your Profit: not to cast a Snare upon you, but for that which is decent, and which may give you Power to attend upon the Lord without Impediment. 1 Cor. vii. 3. v. 35.

The DUTIES of MARRIED PERSONS are, to love each other in God and according to God. *Husbands love your Wives, as Christ also loved the Church.* Eph. v. 25. Their Love of each other must be holy in the Object, the *Image of God*; and in the *End*, by animating

each other to love God, yet more and more, and by co-operating to forward each other's *eternal Salvation*. It must be *pure*, unstained by any criminally fond *Love*, contrary to *conjugal Chastity*. It must be *complaisant*, *kind*, and *condescending* to each other, retaining a *Respect* and *Esteem* for each other; studiously and courteously preventing each other in that which is lawful and agreeable; and carefully avoiding whatever may give the least *Uneasiness* or *Disturbance*. *Patient* bearing with each other in their *Failings*, *Foibles*, *Humour*, *Infirmities* of *Mind* or *Body*. *Mild*, treating each other with great *Mildness*, *Love*, *Goodness*, and *Benignity*, and avoiding harsh *Words* and imperious *Commands*. *Tranquil*; living in *Union* and *Peace*, undisturbed by *Jealousy*, *Suspicion*, or evil *Reports*; and carefully avoiding to give the least *Grounds* for the aforesaid. They must ever remember the *Dictates* of the *divine Spirit*. *Let the Husband render the Debt, &c.* *That they who have Wives be as if they had none*: not to suffer too great *Fondness* to withdraw their *Minds* from God and their *eternal Salvation*. *Marriage honourable in all, and the Bed undefiled*, by any *Liberties* or *Irregularities* contrary to the *Sanctity* of their *State*. Heb. xiii. 4. *Let Women be subject to their Husbands, as to the Lord*: because the *Husband is the Head of the Wife*, as *Christ is the Head of the Church*. *He is the Saviour of his Body*. Therefore as the *Church is subject to Christ*, so also let the *Wives be to their Husbands in all Things*. *Husbands love your Wives, as Christ also loved the Church, and delivered Himself up for it*. So also ought *Men to love their Wives as their own Bodies*. *He that loveth his Wife loveth himself*. For no *Man* ever hated his
own

own Fleſh, but nourisheth and cheriſheth it, as Chriſt alſo doth the Church. For this Cauſe, ſhall a Man leave his Father and Mother: and ſhall cleave to his Wiſe, and they ſhall be two in one Fleſh. This is a great Sacrament, but I ſpeak in Chriſt and in the Church. Ephes. v. 22. &c.

S I C K N E S S

*I*S one of thoſe Evils to which Mankind is ſubject in Conſequence of Original Sin. God who is the abſolute Lord of Life and Death, permitteth Sickneſs and other Misfortunes to befall us; through his Goodneſs and Juſtice, and for our Good; thereby to wean our Heart and Affection from this World, leſt we ſhould fix them there, where nothing is permanent, nor can afford true Content and Happineſs; and to cauſe us to raiſe and fix them only on Him and everlaſting Goods; alſo to keep us humble, or to increaſe our Merit, or to chaſtiſe our Demerit. Therefore, my Son, neglect not the Diſcipline of the Lord! neither be Thou wearied whiſt Thou art rebuked by Him. For whom the Lord loveth He chaſtiſeth; and He ſcourgeth every Son whom He receiveth. Perſevere under Diſcipline, God dealeth with you as with his Sons. For what Son is there, whom the Father doth not correct? But if you be without Chaſtiſement, whereof all are made Partakers; then are you Baſtards, and not Sons. Heb. xii. 5. &c. Examples of this we have in the Man born blind; the Paralytic; Holy Job; St. Paul, &c. Submit then to the Sentence God hath paſſed upon all the Children of Adam; and which He executes upon you in the Time of Sickneſs or of any other Adverſity.

As Sickness is also sometimes a Punishment inflicted by God for Sin : It must be received with Humility and the Spirit of Repentance, as an Occasion given to atone for Sin ; acknowledging at the same Time that the Punishment falls short of what your Sins deserve. Bless the merciful Severity of the Lord, who seeing how necessary 'tis for you a Sinner to do Penance, and knowing your Reluctance to undertake it of yourself, affords you this Mean to practise it : And though at first it be not your own Choice, yet may you make it so, by receiving it with Submission, and thereby you may merit the Pardon of your Sins, and if endured with Patience and Resignation, atone for them. To this End unite your Pains and Sufferings to those of our Blessed Redeemer in our Flesh ; those of your Head to those of his sacred Head crowned with Thorns ; of your Body to those of his Body when scourged at the Pillar, and laid upon the hard Bed of the Cross ; your Thirst to his ; your Sweating to his in the Garden ; your want of Things requisite to Ease or Refreshment, or of Attendance ; to his Want and Poverty. If thus united to those of Jesus Christ of what Value will they not be !

Sickness moreover is sometimes the Consequence of a disorderly Life, of Intemperance, Lewdness, Excess of Diversions and Pleasures. Such, who in this Manner bring Diseases upon themselves ; ought to adore the Hand of God who strikes them and justly deprives them of the Health they abuse ; and as their Bodies have been the Subjects and Instruments of Sin, they should now offer them to be the Subjects and Instruments of Penance, by the Pains they endure, thereby to expiate the Offence of criminal Pleasures to which they have been addicted,

disted, and of the Time lavished away in Sin and Folly.

A Prayer at the Beginning of Sickness.

O *Almighty God!* the Sovereign *Lord* of Life who holdest in thy Hand Health and Sickness, the Keys of Life and Death. Behold me with the most profound Humiliation of *Soul* and *Body* prostrate at the Feet of thy Divine *Majesty*. Thou gavest me Health, and now Thou pleasest to take it from me. I acknowledge thy supreme Dominion over me, and my total Dependance on Thee. I bow down and adore Thee; I bless thy holy Name, and with due Submission say, Thy Will be done. But *O Lord!* if pleasing to Thee, let this *Sickness* pass from me; yet! not as I will but as Thou wilt! I desire to have no Exception to thy holy Will, whether for Sickness or Health, Pain or Ease, Life or Death; in thy Hands is my Lot, do with me as Thou pleasest.

I accept this Sickness, and all the Pains and Uneasiness thereof, as a Punishment most justly due to my Sins. I submit myself wholly to thy Appointment, and I offer to Thee whatever I am to suffer, in Union with the Sufferings of thy beloved *Son Jesus Christ* my Redeemer. By the Merits of his Sufferings grant me Grace to accomplish thy holy Will, as I adore all the Designs of thy Providence. And Thou *O Lord Jesus* have mercy on me, help me, strengthen me, comfort me: Grant me Grace to call upon Thee for Help, and to suffer with Thee; to fix my Mind upon Thee; to order my Sickness and Life with Reference to my eternal Welfare, and send me here my Purgatory.

N. B. *If*

N. B. *If you be in Mortal Sin ; reconcile yourself to God as soon as possible, by the Sacrament of Penance. He is the sovereign Physician of the Soul and Body ; and without his Blessing the corporal Physician will be of little Service. Seek therefore first the Cure of your Soul. Be not like to Aſa : He fell ſick, and neither in his Infirmitie did he ſeek the Lord, but rather truſted in the Art of Phyſicians, and he died. 2 Paral. xvi. 22. Son in thy Infirmitie contemn not thyſelf, but pray the Lord and He will cure Thee : Turn away from Sin, and direct thy Hands to what is right, and from all Offence cleanſe thy Heart, and then give Place to the Phyſician. Eccluſ. xxxviii. 9. Always look upon Sickness though ſlight, in the very Beginning, as a Summoning ſent you from God, who as 'twere knocks at the Door, and bids you to prepare and be ready againſt the Hour He may call upon you, to ſurrender to Him the Life He hath beſtowed upon you. Begin off-hand to put yourſelf in the Condition you would wiſh to be found in, if the Sickness ſhould prove to be your laſt ; and diſpoſe yourſelf to receive the Sacraments of the Bleſſed Eucharift as the Viaticum and Extreme Uñction, when requiſite. Settle alſo your temporal Affairs by a juſt Will. After this, be not over anxious about your Recovery, but ſubmiſſive to the Deſigns of Providence ; mild and eaſy to them that attend you ; avoid Impatience and Murmur ; and often repeat the above Prayer and the following as your laſt CHRISTIAN WILL and TESTAMENT.*

✠ In the Name of the moſt Holy and Undivided Trinity, One God, Father, Son, and Holy Ghoſt. Amen.

I N. N. with a moſt willing Mind and Heart ſurrender

surrender my *Soul* into the Hands of my *Creator* and *Redeemer*. I leave my *Body* to be restored to the *Earth*, whence it was taken. With a willing and ready *Mind* and *Heart*, I renounce my temporal Goods, Dignity, Honours and Delights; and I desire only to possess and enjoy Thee my *God* who art my Sovereign Good.

From the Bottom of my Heart I am sorry for all the Sins of my Life, and for this Reason only, because thereby I have offended Thee my *God* infinitely Good whom I love above all Things. I freely and from my Heart forgive every one that hath at any Time or by any Ways offended or injured me; and I most humbly crave the like Forgiveness of every one I have directly or indirectly offended or injured by Example or otherwise. I most firmly believe whatever the Holy Catholic Church believes, and I desire to live and die in the Belief and Bosom of this one only true *Church*. I also hope, O my most merciful *God*! to obtain the Forgiveness of all my Sins, and Life everlasting, through thy infinite Mercy, and the Merits of *Jesus Christ* my *Redeemer*. I love Thee, my *God*, who art the only true and Sovereign Good, with my whole Heart, with my whole Soul, with all my Mind, and with all my Strength, and for thy Sake I love every one as myself, and wish every one the same Good I do to myself. With Thanks and perfect Submission and Resignation I accept from thy Hand, whatever good or evil befalls me, and commit myself entirely to thy divine Providence, and to thy most holy Will and Pleasure.

I beg, this my last *Will* and *Testament*, of a Child of *God*, of a Christian and a Member of
the

252 *An Act of Acceptance of Death, &c.*

the true *Church*, may be confirmed by your Testimony, Protection, and Intercession, O holy *Mary*, Mother of God, *St. Joseph*, my Guardian Angel, and *Blessed Patrons St. N. N.* Be present I beseech you, and assisting to the pious Desires of your Client *N. N.*

An Act of Acceptance of Death, and a Preparatory Prayer for receiving the Extreme Unction.

I BOW down and adore Thee, O God, the Supreme Lord of Heaven and Earth; of Life and Death! Thou art my First Beginning, who hast given me Life; and Thou art my Last End, to whom I tend, and whom I hope to attain by Death. I therefore desire, O Divine Majesty! that my Death may be a Sacrifice of myself acceptable to Thee, and I desire to pay Thee, the Homage of my Being and Life, due to the Greatness of thy Supreme and Eternal Being, by the Ending of mine in this World; and thereby to make Atonement to thy Justice so often offended by my Sins: Hence I willingly accept every Thing Death hath most terrible to the Senses and Nature. I submit to the Separation of my *Soul* from my *Body*, in Punishment of my Affection to earthly Things, and for having by Sin departed from Thee. I am willing, these *Eyes* that have been fixed upon sinful Objects, be darkened and closed, no more to see Light in this World. But! who will give Water to my Head, and to my *Eyes* Fountains of Tears, that I may Day and Night 'till Death close them, bewail the Sins I have committed by my *Sight*. Oh pardon them I beseech Thee O merciful God! I am willing, this *Tongue* that hath been guilty of many Outrages, Curses, Oaths, Blasphemies,

Blasphemies, Detractions, Lies, vain, unprofitable, and lewd Words, be eaten by Worms; but Grant, O Lord! It may first implore thy Mercy and Forgiveness of whatever Faults I have committed by my *Words* or *Taste*. I am willing, these *Hands* that have been lifted up against my Neighbour, taken his Goods, and been instrumental to other Frauds, and unchaste Actions upon myself and others, may be chained down in the Prison of the Grave, and become Stiff by a deadly Cold to the End of the World: But grant, O Lord! I may first lift them up in fervent Prayer to implore thy Pardon of the Sins I have committed by my *Touch*; to extol thy Goodness to me, and to repair the Injustice done to my Neighbour. I am willing, these *Feet* that have run after Creatures, for which I have forsaken Thee, may also become stiff and unmoveable in Punishment of my straying from Thee and the Path of Virtue; but Pardon me, O God! the Sins I have thereby committed. Pardon me also the Sins I have committed by my *Hearing*, *Smell*, and by *carnal Delight*. I am willing, this wicked and ungrateful *Heart* that hath so much offended Thee by the inordinate Love of Creatures, may be devoured by Worms. May this Temple of Iniquity be totally destroyed, this Furnace of Impurity be extinguished till the Day of Judgment. But, O Lord! vouchsafe first to pierce and penetrate it with the Fear and Love of Thee, and with a true Sorrow for all its Abominations; that I may offer it an acceptable Sacrifice to Thee. I willingly accept the Solitude and Horror of the Grave, to repair my Dissipation of Life, idle Conversation, and Attachment to the vain
Joys

Joys and Pleasures of the World. I am content, my *Body* may be hidden deep under Ground, and trampled upon by every passing Foot, in Punishment of my *Pride*, by which I have desired and endeavoured to exalt myself in the Eyes of Creatures. I consent and sincerely wish I may be forgotten by every one, in Punishment of the Pleasure I have taken in being loved and esteemed by them. I finally consent, my *Body* may be reduced into *Dust*, and become the Food of Worms, in Punishment of my inordinate Love and Care of it. Dust and Worms! I willingly receive you, as the Instruments of the Justice of my *God* to whom I have been rebellious. O my *God*! I am sorry from my Heart, I have ever offended Thee, who art the greatest of Kings, the best of Fathers, the most faithful Friend, and most liberal Benefactor, my Creator and Sovereign *Lord*! Behold me quite naked, divested of all worldly Pomp and Grandeur, as thy Criminal lying upon a Scaffold, whom Thou, a just but most merciful Judge, hath condemned to die, to satisfy thy Divine Justice injured by me. I confess my Injustice, I crave thy Mercy, and hope to receive thy Pardon. I am ready O *Lord*! I am ready and willing to be thy Victim. I accept the Stroke of *Death*, and all the Pains that are to be the forerunners of it, in Punishment of my Sins, I unite them to those of my dear *Redeemer Jesus Christ* thy Son upon the Cross. I submit to the Sentence past upon me, and confiding wholly in thy Mercy, I say now and for the last Moment of my Life, with all the Sentiments of Grief a Penitent is capable of. I am content to die, because it is thy holy Will, and I have de-
served

served it. Our Father who art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done: And with my expiring *Jesus* thy beloved Son, Father into thy Hands I commend my Spirit, and do Thou, O *Jesus*, my Redeemer, receive my Soul. *Amen.*

N. B. *The aforesaid Prayer may be said with great Benefit now and then in the Time of Health.*

If God restore your Health, omit not to return Him Thanks, and to execute what Promises and Resolutions you may have made in the Time of your Sickneſs. If Thou haſt vowed any Thing to God, delay not to pay it; for an unfaithful Promise diſpleaſeth Him. Eccleſ. v. 3.

The P R A Y E R.

OUR Lord is my Strength, and He ſhall be my Praise. The right Hand of the Lord hath wrought my Strength, the right Hand of the Lord hath raiſed me up. He hath recovered me, I ſhall not die but live; and I will declare the Works of the Lord. Our Lord chaſtiſing hath chaſtiſed me, and hath not delivered me to Death. I will confeſs to Thee, O Lord! my Health and my Strength! becauſe Thou haſt heard me, and art become my Salvation. When I was in Tribulation I invoked the Lord, and He hath heard me. O that 'tis better to truſt in the Lord than to truſt in Man! Confeſs ye to the Lord becauſe He is Good, becauſe his Mercy is for ever. Bleſs the Lord O my Soul, and all that is within Thee praise his holy Name, becauſe He hath been propitious to Thee, He hath healed all thy Infirmities. Life and Mercy He hath beſtowed upon Thee. Be Thou then renewed as the Eagle, and ſerve the Lord with
Joy

Joy and Gladness all the Days of thy Life. Lord! I am resolved so to do, be Thou my Helper. This I beseech Thee to grant me, through *Christ* our Lord. Amen.

READING and MEDITATION.

BLESSED is the Man whom Thou, O Lord, shalt instruct and teach out of thy Law. Psal. xciii. *Jesus Christ* is our Master and Teacher. He came into the World to teach us the Truths of Salvation. His Eternal Father hath commanded us to hear his beloved Son. Lu. ix. 35. To whom then shall we go? unless to Him who hath the Words of Eternal Life. Jo. vi. But He is a Teacher very different from other Teachers. He is infallible, He speaketh to the Heart, causeth us to love what He teacheth and enableth us by his Grace to practise it. He teacheth us by his Word, the Holy Scripture, by his Inspiration, by his Ministers, by good Books; 'tis He who then speaks to us the Truths we read and hear. But to profit by what He then teacheth, we must prepare our Mind and Heart, to receive the Seed of his Word, which is the Food of the Soul, and a Part of that daily Bread He has taught us to beg of Him. And that it may nourish the Soul, and bring forth Fruit, 'tis necessary to digest it by serious Reflection or Meditation.

From a Neglect of due Preparation and serious Reflection; many hearing the Word of God they bear and understand it not, and it brings not forth Fruit. Hence ariseth a culpable Ignorance of the Mysteries of the Kingdom of God and of Religion; Indolence as to Salvation, Attachment only to this World,

World, its Vanities, Pleasures, &c. often a *Forgetfulness* of *God*, consequently a *Neglect* of *Christian Duties*, or a very tepid *Performance* of them, and by *Degrees Insensibility, Irreligion*; in a Word a *Deluge of Evil*. *With Desolation is all the Earth made desolate, because there is none that considereth in the Heart.* Jer. xii. 11.

Shall then the *Children of the World* be more enlightened, more prudent, and more attentive to their temporal Concerns than the *Children of Light* (*Christians*) are attentive to their Duty to their *heavenly Father* and his *Doctrine*, and to the only important Concern of their *eternal Salvation*?

Every *Christian* is certainly as capable, assisted by the *Grace of God*, to reflect upon the *Truths* and *Means of Salvation*, as he is to reflect upon his temporal *Affairs*. The *Poor* and *Illiterate* are often thinking on and contriving *Means* to remedy their *Poverty* and *Want*, and to preserve *Life*, &c. And the *Merchant* to increase his *Stock*, and to profit by *Trade*, &c. Let then *Christians* make but similar and as serious *Reflections* upon the *Miseries* of their *Souls*, and their *Spiritual Wants*, the *Means* to remedy them, and to enrich themselves with the *Treasure of Grace* and *Christian Virtues*: And then pursue them as *resolutely*: And they will thereby govern their *Passions* and *Affections*, order aright the *Conduct* of their *Lives*, correct their *Faults*, and become *perfect Christians*, adoring and serving *God*, in *Spirit* and in *Truth*.

A P R A Y E R before Reading.

O Lord Jesus! Thou art the Way, the Truth, and the Life, and Thou hast the Words of eternal Life! Grant me the Spirit of Under-
S
standing

standing and Knowledge: Replenish my Soul with thy Grace, render me attentive and docile to receive thy divine Doctrine; to thy Glory and my eternal Salvation. Speak, O Lord! for thy Servant is ready to hear Thee.
Amen.

After Reading.

O Lord! Thou hast taught me thy divine Truths; made known to me thy divine Will and the Way of Salvation; enable me by thy Grace to fulfil it faithfully, that I may through thy Mercy obtain everlasting Life.
Amen.

Short daily Considerations with which the Morning Prayers may be concluded.

GOD hath placed me in this *World*, only to *know, love and serve* Him; that by so doing I may hereafter be happy with Him for ever in *Heaven*. He will have me to seek my *End* in no less a *Felicity* than Himself. He is an infinite *Being*, incomprehensible *Wisdom*, immense *Bounty*, a *God* of *Love*, of *Majesty*, and of *Goodness*. But, how little have I hitherto answered his loving *Design* towards me! I confess it to Thee my great and good *God*! Oh pardon the past! and grant me thy Grace, this *Day*, to know, love and serve Thee better. I am called to the *Inheritance* of *Heaven*, as an adopted *Child* of *God*, therefore there is nothing which I ought not to do to enter upon my glorious *Inheritance*. To this *End* I will watch this *Day*, upon my *Passions* to suppress them, particularly this — I will mortify my *Senses*, particularly this — I will be careful to walk in the *Presence* of
God,

God, whose adorable *Eye* is always upon me. I will often raise up my *Mind* and *Heart* to Him. I will pray, at all *Times* and in all *Places*, by *Recollection* and *Modesty*, and by making God the *Aim* and *last End* of all my *Thoughts*, *Words*, and *Actions*. Lord! grant me this *Grace*. To thy *Honour* and *Glory*, to please Thee, to do thy Will, and for Love of Thee, I refer and desire to do them, and I unite them to those of thy beloved Son *Jesus Christ* my *Redeemer* when here on Earth.

Who or what am I? My *Origin*, Nothing; my *Conception*, Sin; my *Birth*, Pain and Suffering; my *Life*, a continued Course of *Weakness* and *Misery*; my *Death* inevitable, that reduces my *Body* to *Dust* whence it was taken, and sends my immortal *Soul* into an everlasting State, upon an *Uncertainty* of *Happiness* or *Misery*: And upon this last *Moment* depends the *Eternity* of one or the other. I have a *God* infinitely good to serve, and a *Soul* to save. *This* is my *only Necessary*, for if once lost it is lost for ever, and *Nothing* of all that which this *World* can afford will avail me in the least. *Die* I must, and *perhaps* before the Close of this *Day*: Am I in the Condition I would wish to be in, if this should be my Lot? (*Reflect and do accordingly*). I must then be judged by my *God*, who though infinitely *good* and *merciful*, yet is He also infinitely *just*. Nothing will accompany me to his awful *Tribunal* but my past *Works*; if they have been *good*, my *Reward* will be an everlasting Life, and incomprehensible Happiness: I shall see and enjoy my *God* for ever. If they have been bad, He will banish me from his Sight, and from all the Happiness He hath

prepared for me; and He will doom me to everlasting and incomprehensible Misery, Pains and Torments.

O most bountiful *Lord Jesus!* Grant thy Grace may be always with me, and co-operate with me, and continue with me to the End of my Life. Grant! my Desire and Will may always be to do that which is most pleasing and acceptable to Thee, and thy Will be mine in all Things. Grant I may thus always be united to Thee, and die to this World, and live only for Thee; that so I may hereafter see, possess, and enjoy Thee in Heaven for ever. *Amen.*

Of MEDITATION.

BLESSED is the Man — whose Delight is in the Law of the Lord. In his Law he will meditate Day and Night, and he shall be like a Tree planted by the Rivers of Water that bringeth forth Fruit in his Season; his Leaf shall not wither, and whatsoever he doth, shall prosper. Psal. i. 1, 2. Here we have an Emblem of the pious Christian's Happiness, in those Trees which are planted by such Trenches that derive their Water from a perpetual Fountain. As they are green and flourishing all the Year, and never fail to reward the Gardener's Pains, at the Time he expects to receive their Fruits; so shall the pious Christian, whose Pleasure is to do the Will of God, by following his Counsels which He hath given in his holy Law; with which He advises and consults continually, and with unwearied Study endeavours to be thoroughly acquainted with by Meditation: his Heart will wax hot within him, and in his Meditation the Fire of divine Love will be enkindled

kindled and burn. Ps. xxxviii. *And he will bring forth the Fruit of his good Works in this Life, and after this Life receive the promised Reward of everlasting Happiness.*

An easy Method of MEDITATION.

1. **RECOLLECT** yourself in the Presence of God, and say, ✠ O my God! I believe, Thou art here present, that thy adorable Eye is upon me; Thou knowest and seest all Things, and art most intimately present in the very Centre of my Soul. I bow down and adore Thee.

2. *Purify your Soul from Sin by an Act of Sorrow* — Saying, O my God! I acknowledge, I am unworthy, on account of my Sins and Ingratitude, to appear before Thee, and to entertain myself with Thee. But, O God! be propitious to me a Sinner. It grieves me that I have ever offended Thee, because Thou art infinitely good and amiable. I detest my Sins, and resolve, by thy Grace, not to offend Thee again.

3. *As of ourselves we are not sufficient to conceive any good Thought. Invoke the Assistance of the Divine Spirit.* Enlighten me, I beseech Thee, O Holy Spirit! with thy divine Light: enkindle in my Heart the Fire of thy Love; and Thou, O Lord, vouchsafe to speak; for thy Servant is ready to hear Thee. Teach me to love Thee, to serve Thee, and to render Thee due Worship. Grant I may know Thee, and know myself. I resign to Thee my Mind and Heart; and I renounce every Dissipation that may divert me from attending to thy divine Voice and Inspiration during this holy Exercise.

Here read two or three Lines of the Subject of Meditation ; then pause a little and imprint it on your Mind and on your Heart, applying it to yourself ; excite the Affections of your Heart and Soul towards God by Acts of Adoration and Admiration of his Love, Goodness, Power, and Wisdom ; and accordingly of your Love of Him, Sorrow for your Sins, Thanksgiving, Resignation, &c. and in particular of your Desire and Will to practise what He then suggests to you. Then proceed to form your Resolutions of avoiding this Sin, Occasion, &c. and of practising this Virtue — &c. And in this Manner go through the whole Subject. Then conclude with returning Thanks to God for the good Thoughts, &c. with which He hath inspired you, and the Grace He hath bestowed : and acknowledge Him to be alone the Source of Grace and all Good.

The P R A Y E R.

O Gracious and good God ! I return Thee my most hearty and grateful Thanks, because Thou hast suffered me in thy Presence ; for the good Thoughts with which Thou hast inspired me, and for the good Resolutions which by thy Grace I have taken. Thou alone art the Author of all Goodness ; and from Thee, the Father of Lights, every good Gift cometh.

Here recollect your Resolutions ; offer them and yourself to God ; and beg his Grace to practise what you have resolved upon.

The P R A Y E R.

O MY God ! Vouchsafe to accept graciously the Offering I now make to Thee of myself to be hereafter thy faithful Servant. Without Thee I am nothing, I have nothing, and I

can

can do nothing. Enable me then by thy Grace, which I most earnestly implore, to execute faithfully the Resolutions I have taken to avoid this Sin — this Occasion — this, &c. And to practise this Virtue — this good Work, &c. I beg it of Thee, through our Lord *Jesus Christ*, thy Son, who liveth, &c.

N. B. *As in the Meditation, there always will be some one Thought or Truth that will have made deeper Impression upon the Mind and Heart; it should be particularly noticed, and frequently thought upon, in the Day, to nourish your Devotion and Fervour, and to keep you in the Presence of God.*

The following LESSONS grounded upon Holy Scripture exhibit the Portrait of a true and perfect Christian, and may serve for the Subject of a Daily Meditation.

F I R S T D A Y.

Thou shalt love the Lord thy God, &c. Deut. vi.

THIS Commandment is most just in its *Motives*. The Reason or Motive of our loving God is God Himself; because He is of Himself and contains in Himself, all that is most excellent, most perfect and most amiable in an infinite Degree. He therefore merits and claims our Love by Esteem, Preference and Acknowledgment. And seeing we cannot love Him with an infinite Love, we ought at least to love Him without Reserve and without Bounds. The Heavens and the Earth, every Creature, and each particular Benefit we receive from his Bounty, proclaims to us *Love the Lord thy God*.

God moreover inviteth us to love Him, for our own *Interest*: he presseth us to it, by his *Promises*: he engageth us, by his *Benefits*: he soliciteth us, by his *Inspirations*: he obligeth us, by his *Command*; and he even compelleth us, by his *Threats*. In a Word, all that he hath done and continueth to do for us in the Order of *Nature* and *Grace*, tendeth to gain our *Love*. Yet! can I say to Him? *My God I love thee!* and if I do: Will not the little *Fear* I have to offend Him: My faint *Desire* and *Enaeavour* to please Him: My *Tepidity* in his *Service*: My little *Zeal* for his *Honour* and *Glory*: My *Ingratitude* for his *Benefits*: My *Infidelity* to his *Grace*: My *Indifference* in seeking Him, and my *Contempt* of the *Maxims* of his *Gospel*; give, in a manner, the Lie to my *Pratestation* of loving Him.

The true *Christian*, by a daily consideration upon *God* and his infinite *Perfections*, is wholly affected and transported with the *Love* of Him. He loves Him with his *whole Heart*: he suffers no *Creature* to share it with, or to separate it from Him. He loves all other Things, in *God* and for *God*, but he loves *God* above them all. He loves Him with his *whole Soul*: his *Will*, *Memory* and *Understanding* are wholly occupied about *God* and the Things that belong to the *Love* and *Service* of Him. He loves Him with all his *Mind*, raising it to *God* often in the Day, and thereby he keeps himself in the *Presence* of *God*. He loves Him with all his *Strength*, serving Him Yesterday and To-day, and always with equal *Diligence* and *Fervour*, in every *Duty* and *Action*. Though he is in *Body* upon *Earth*, yet are his *Mind* and *Heart* fixed upon *God*. His whole *Desire* and *Aim* here is to possess and enjoy his
God

God by an intimate *Union of Love*; well knowing other Things may amuse, but 'tis God alone who can give him real *Content*.

This *Love of God* causeth him to observe faithfully all his *Commandments*. He fears to offend God even in the least Point. He seeks before all Things, and in all Things the *Honour and Glory of God*, to do his *Will*, and to please Him. He contemplates his infinite *Perfections* in the limited ones of his *Creatures*, and thence raiseth his grateful *Heart and Mind* to the Great and Almighty *Creator* of them. He lives in God, and only for Him; and he is willing and ready to die for Him. O God *what is there for me in Heaven!* and *besides Thee, O my God!* *what would I here upon Earth.* Thou art the God of my Heart, my *Portion and Inheritance for ever!* Ps. lxxii.

S E C O N D D A Y.

The Love and Imitation of Jesus.

Live in Love, as Christ hath also loved us, and hath delivered Himself for us an Oblation and a Sacrifice. Eph. v. 2. *Leaving you an Example that you follow his Steps.* 2 Pet. ii. 21.

THE Son of God, *Jesus Christ*, to engage us to love Him, would become like to us. He debased Himself, taking the Form of a *Servant*, made to the *Likeness of Men*. He humbled Himself, becoming obedient unto *Death*; even to the *Death of the Cross*. Philip. ii. 7. And he would be called *Jesus*, because of his pure *Love* for us, He came to save us; willing to merit and gain our *Love*, whatever it cost Him: *Who gave Himself for us: In whom we have Redemption through*

through his Blood, the Remission of Sins, according to the Riches of his Grace — that we may live by Him, and He hath first loved us, and died for us even when we were Sinners and his Enemies. Tit. ii. 14. Eph. i. 7. 1 Jo. iv. 9. Rom. v. 9, 10. God spared not his own Son, nor did Jesus spare Himself. He became like to us, that He might also render us like to Himself, and in Time take us to Himself to be happy with Him for ever in Heaven.

What *Impression* then ought not this *Reflection* to make upon my *Mind* and *Heart* ! Yet ! can I say that I love Him ? And if He ask me as He did *Peter*. N. *Lovest Thou me ?* Jo. xxi. 16. Can I answer as *Peter* did : *Lord ! Thou knowest that I love Thee.* And if I do, thus answer Him : Will not the *Conduct* of my *Life* ; my *Backwardness* in copying the *Example* of *Jesus*, give the Lie to my Words, *Lord ! I love Thee.* For, *Who is he that loveth God and the Lord Jesus ? He that keepeth his Words, he that walketh even as He walked.* 1 Jo. ii.

Therefore ! the true *Christian*, convinced that the *Eternal Father* hath resolved to grant *Heaven* only to such that shall have borne the *Image* or *Likeness* of his *Son*, by their assiduous *Endeavours*, aided by his *Grace*, to copy his *Life* and *Virtues* ; endeavours daily to become the *Follower* of *Jesus Christ*, as to his *Interior* and *Exterior*. This he makes his constant *Study*, that he may unite himself to *Jesus Christ* in *Mind* and *Heart*, and resemble Him in the whole *Tenour* of his *Life*. He is wholly absorpt in *Jesus Christ*. He loves and practises that which *Jesus Christ* loved and practised, *Poverty of Spirit*, *Humility*, *Meekness*, *Sufferings*, &c. And he hates that which

Jesus

Jesus hated, *Sin*, the *World*, *Honours*, *Pleasures*, &c. And he daily begs of his *Lord Jesus Christ* that the *Love* which engaged Him to become like us, may also engage Him to give him the necessary *Grace* to become like to Him in *Life*. Thus, he becomes *blameless*, and a *sincere Child of God*, *without Reproof*, in the *Midst of a crooked and perverse Generation*: He *shines as a Light in the World*. Philip. ii. 15. And he is enabled to say with St. Paul, *Though I live now in the Flesh: I live in the Faith of the Son of God*, who loved me and delivered Himself for me. *I live now, not I, but Christ liveth in me.* 2 Gal. xxi. 22.

T H I R D D A Y.

A Contempt of the World and its Maxims.

He (*Jesus*) was in the *World*, and the *World* knew Him not. Just Father! the *World* hath not known Thee. I pray not for the *World*, but for them whom Thou hast given me. They are not of the *World*; as I also am not of the *World*. Jo. i. 10, 17. xxv. 9.

THE true *Christian* daily considers himself as one consecrated and dedicated by *Baptism* wholly to God. He reflects seriously upon the *Conditions* of his *Alliance* with God, that he belongs only to God, and is destined to be his *Heir*, and the *Cokeir* with *Jesus Christ* in *Heaven*. He accounts himself dead and buried to *Sin* and to this *World*, and living only to God. His *Life* is bidden with *Christ* in God. He is therefore careful not to degenerate from the exalted *State* and *Dignity* of a *Child of God*, by a sinful *Life*. He loves not the *World* nor the *Things that are in the World*, so

as to set his *Heart* upon them, but only as they may conduce to promote his *Knowledge* and *Love* of *God*. He is insensible and indifferent to every other Thing. He is crucified to the *World* and the *World* to Him: He minds the Things that are above, not the Things that are upon the *Earth*; Col. iii. 2. 10 liable to prejudice his *Soul*.

He is persuaded that he cannot be saved, unless he be a *Christian* in *Practice*, more than by *Name*; unless he possess the *Spirit* of *Jesus Christ*, by which he follows Him; and that he cannot be animated with the *Spirit* of *Jesus Christ*, unless he renounce the *Spirit* of the *World*, which would draw him from *Jesus Christ*; and that unless he disengage himself from a criminal *Attachment* to it, he cannot be said to renounce it. He never forgets, that at *Baptism* he renounced the *World*, with all its *Maxims*, *Pomps*, *Vanities*, and sinful *Pleasures*; and that *Jesus Christ* hath denounced a *Curse* upon it; *Woe to the World!* which, if he follow it, will unavoidably fall upon Him. He considers the *World* and all its *Pleasures* as mere nothing, vanishing like smoke, incapable of affording him any real and solid *Comfort*; he therefore does not conform to it; he flees from it; and he uses it as if he used it not. He is sensible that the *Way* to *Heaven*, whither he aspires and tends with earnest *Desire* and utmost *Endeavours*, is not to be learned from the *Maxims* of the *World*; nor from the *Example* of worldly-minded *Men*, who are commonly *Dupes* to their inordinate *Passions*. He learns the *Way*, from the *Law* of *God*, which is Spotless; the *Doctrine* of *Jesus Christ*, who is *Light* and *Truth* itself; and from his

his admirable *Life*, the Model of *Sanctity* and *Perfection*. This he makes his constant *Study* and *Practice*.

Go out from among them, and be ye separated, saith the Lord, and I will receive you; and I will be Father to you, and you shall be my Sons and Daughters. 2 Cor. vi. He is not shaken nor disturbed by the *Jeers* and *Insults* of the *World*. His Comfort upon such Occasions is; *If the World hate you, know ye (saith Jesus) that it hath hated me before you.* Jo. xv. 18. *I have given them thy Word, and the World hath hated them, because they are not of the World. I pray for them—that they may be one, as we also are one. I in them, and Thou in me; and where I am—they also may be with me.* Jo. xvii. 21, 22.

F O U R T H D A Y.

Fervour in the Service of God.

I must work the Works of Him that sent me, whilst it is Day. Jo. ix. 4. *In Carefulness, not slothful. In Spirit fervent, serving the Lord.* Rom. xii. 11.

THE true *Christian*, penetrated with a *Sense* of the *Greatness* of *God*, and of the *Honour* of serving Him; useth his utmost *Endeavours* to do it, to the best of his *Knowledge* and *Power*: And he seeks to impart the like *Sentiments* and *Zeal* to others. Far, from listening to those, who would divert him from the *Service* of his *God*, he accounts no employ more noble than that of consecrating himself, his *Time* and his *Talents* to promote the *Glory* of his *Sovereign Lord*. And, in what regards his *Service*, nothing seems to him mean, little, or contemptible. To such who would divert him from it, his

Answer

Answer is, *Do you not know that I must be about my Father's Glory.* Lu. ii. 49. 'Spite of all the *Difficulties* he meets with, from the *Devil*, the *World*, or his own corrupt *Nature*, he endeavours by the *Grace of God*, which he earnestly and daily implores, wholly mistrusting himself, and placing his whole *Trust in God*, to advance daily in *Virtue*. He is neither negligent nor tepid in the *Service of God*. On the contrary, he is desirous of being more faithful, and of making greater *Progress* in the *Knowledge and Love of God*. He seeks upon all Occasions and at all Times the *Means* thereto: And he profits of every Thing that may serve to that Purpose. He lives in the *Peace and Joy* of a *Child of God*, in *Adversity* equally as in *Prosperity*. He does every Thing with Fervour, always mindful that he serves the Great and Almighty *God*, who attentively seeth and considereth him. And in every *Christian Duty* he is about, he is penetrated with a strong and lively *Sense and Thought* of his *Divine Majesty*; with a firm *Hope* of his *Assistance* in doing it, and of the promised *Reward* to the *well-doing* of it; and he doth it for the *Love of God* to please Him, and to his greater *Honour and Glory*. He fears to do any Thing that may in the least displease Him. He studies incessantly to give Him fresh Marks of his *Love*. He reasons thus with himself. Why do I slacken in the *Service of my God*? seeing that I have so many urgent *Reasons* rather to increase my *Fervour*? The more I advance in Years, the more do his *Favours* increase; consequently greater ought to be my *Acknowledgment* to Him, and my *Fervour* in his *Service*. If I am so highly obliged by his
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having once bestowed *Life* upon me! What do I not owe to Him for preserving it every Moment? There is not any one *Moment* of my *Life* that is not signalized by his fatherly *Tenderness*: Ought there then to be any one *Moment* in which I should not repeat my *Acknowledgment* of it by my fervent *Service*? He heaps upon me his *Favours*, he either preserves or delivers me from *Evils*: Whence cometh it then that I slacken in his *Service*? The further I advance in *Age*, the nearer I approach to my *Death*. Why then do I amuse myself upon the Road about Trifles that will avail me Nothing towards my chief *Aim* and *End*, which is to attain to eternal *Happiness* in *Heaven*, where I shall see and enjoy my *God* for ever. The never-ending *Joy*s of the *Blessed*, and the everlasting *Torments* of the *Damned* are a *Spur* to the *Resolutions* of the true *Christian*, and a *Subject* of his most serious *Reflection*.

Be stedfast and immoveable, always abounding in the *Work* of the Lord, knowing that your Labour is not vain in the Lord. 1 Cor. xv. 58. Well done good and faithful Servant, because Thou hast been faithful over a few Things, I will place thee over many Things, enter thou into the Joy of thy Lord. Mat. xxv. 21.

F I F T H D A Y.

A faithful Correspondence with the Grace of God.

If Thou hadst known, and that in this thy Day, the Things that are to thy Peace, but now are hidden from thine Eyes — because Thou hast not known the Time of thy Visitation. Lu. xviii. 42, 43. We exhort you that you receive not the Grace of God in vain. 2 Cor. vi. 1.

THE true Christian sensible of his *Weakness* and *Inability* of doing any Good of himself; acknowledges his absolute Dependance upon God, not less in the Order of *Grace* and *Salvation* than in the Order of *Nature*. He therefore corresponds carefully with the *Grace*, which God is ever willing and ready to bestow upon him to that Purpose. He considers *Grace* as the particular *Gift* of God, and the Effect of his pure *Mercy* and *Goodness*, and of his *Desire* to lead him to the eternal *Happiness* which He hath promised to such that serve Him faithfully to the End. He considers it as the *Voice* of God, by which he calls him to his *Service*; and he listens to it with *Affection* and *Docility*. He receives it as a most kind *Visit* which God pays him, and he embraces the happy *Moment* with *Respect* and *Humility*. Not to listen to it, he accounts an *Affront* offered to God, and a *Contempt* of the *Blessing* he offers to bestow. And to reject it! he accounts the highest *Insolence* and *Ingratitude*. He judges in like Manner whenever he is unfaithful to his *Grace*. He apprehends the *Consequence* may be fatal to him, if God should be silent, and desist to visit him. And he dreads that *Silence* more than any other *Threat* whatever;

ever ; because if God should withdraw Himself and abandon him, he is undone for ever.

He again considers *Grace* as the Price of the *Blood* of *Jesus Christ* ; the *Fruit* of his *Passion* and *Death* ; therefore of infinite *Value*, and highly to be prized. And that to be either unfaithful to it, or to resist or to reject it, is to trample under Foot the *Blood* of *Jesus* ; and to render void in the Behalf of himself all the *Merits* of his *Sufferings* ; and as an *Abomination* that cannot but cry aloud for *Vengeance*. He is therefore careful not to abuse the *Grace* of God, which is the *Foundation* of his *Hope* ; but if abused will be the *Cause* of his *Condemnation* : and fearing lest he should abuse it, he works his *Salvation* with *Fear* and *Trembling*.

As *Grace* is the *Gift* of God, he begs it daily of Him by humble and fervent *Prayer*. If he unhappily loses it by wilful *Sin*, he uses his immediate and utmost *Endeavours* to recover it by sincere *Repentance*. He daily beseeches God not to cease to visit him with his *Grace*, and to enable him always to correspond with it. *Cast me not away from thy Face, O Lord ! and take not thy Holy Spirit from me. Confirm and preserve in me a strong, constant, and willing Spirit to persevere in and correspond with thy Grace.*

Looking diligently lest any Man be wanting to the Grace of God. See that you refuse Him not that speaketh. For if they escaped not who refused Him who spoke upon Earth, much more shall not we, if we turn away from Him that speaketh to us from Heaven. Heb xii. 15, 25. And, How much more, do you think he deserveth worse Punishments, who hath trodden under Foot the Son of God, and hath esteemed the Blood of the Testament unclean, by

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which

which he was sanctified, and hath offered an Affront to the Spirit of Grace. Ibid. x. 29.

SIXTH DAY.

The Evil of Sin.

God that begat thee Thou hast forsaken, and hast forgotten the Lord thy Creator. Deut. xxxii. 18.

THE true Christian hath an utter Abhorrence of Sin, and he fears to commit the least Fault by which he may offend the great and good God. He makes it his daily Duty to purify himself from those Sins, of which he knows himself to have been, or yet to be guilty. With penitent *Magdalen*, he casts himself in Spirit at the Feet of his *Blessed Redeemer*, to bewail with a contrite and humbled Heart the past Disorders of his Life. With the *Publican* he frequently cries out: O God! *be merciful to me a Sinner!* And with holy *David*: O God! *Have mercy upon me according to thy great Mercy; wash me yet more from my Iniquity, and cleanse me from my Sin.* He considers Sin as the greatest Misfortune that can befall him on this Side of the Grave; because thereby he offends his good God, his most tender Father, best Friend and most liberal Benefactor; from whom he incessantly receives so many Blessings and Favours; and from whose Love and Grace he then separates himself, and crucifies anew his *Blessed Redeemer*.

He contemplates attentively this God-Man dying upon a Cross to expiate his Sins: And this makes him to conceive better than every other Argument or Reasoning, what and how grievous is the Evil of Sin. To this purpose he frequently places himself in Spirit at the Foot
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of the Cross, and contemplates the Grief and Sufferings of his dear Redeemer, his Wounds, Pains, Agony and Death. He contemplates his sacred Head and Temples pierced with Thorns; his Face defiled with Spittle; his Eyes grown dim, and closing by the Approach of Death; his Ears ringing with the Insults and Sarcasms of his Executioners and Spectators; his Mouth im-bittered with Vinegar and Gall; his Arms stretched out upon the Cross; his Hands and Feet fastened to it with Nails; his whole Body torn and mangled; and Him at length Dead, and his Side opened with a Lance. He then asks himself—Why and for whom did my Blessed Redeemer endure all this? Alas! 'twas for me a miserable Wretch and an ungrateful Sinner. From the Violence of the Remedy and the Greatness of the Price and Ransom which his Blessed Redeemer pays, to redeem him from Sin and from the eternal Punishment due to it; he conceives the Depth of the Evil of his own particular Sins. He then bemoans them from his Heart, and detests his Ingratitude. He resolves to commit them no more. And to that Purpose, he keeps himself aloof from every Danger or Occasion of Sin; he watches continually upon his Senses; he checks and mortifies his evil Inclinations, Passions and Senses; and he daily begs of God the Spirit of Repentance; convinced that it ought to be inseparable from a Christian Life. He daily and earnestly prayeth God not to lead him into Temptation, but to deliver him from this worst of Evils; Sin.

To God the Impious and his Impiety are odious alike. Wisd. xiv. 9. Refrain yourself from all Appearance of Evil. 1 Theff. v. 22.

S E V E N T H D A Y.

The Presence of God.

The Lord of Hosts liveth, in whose Sight I stand. 4 Kings iii. 14. *He is not far from every one of us ; for in Him we live, and move, and we are.* Acts xvii. 28.

THE true *Christian* considers God to be present in every Place though ever so secret ; that He seeth all Things, and penetrateth even into the Bottom of Man's Heart. He therefore endeavours to imprint deeply upon his Mind, and often in the Day repeats to himself this great Truth : *God beholds me !* This Truth serves him as a Mean to suppress his *Passions*, to moderate his *Desires*, to preserve him from *Sin*, to animate his *Fervour*, and to regulate his whole *Conduct*. *God beholds me !* He is always present with me, and attentive to me : And shall not I pay due Regard to Him ? If the Presence of a *King* impresseth such Respect as to awe the most Insolent, and maintain them in their Duty ; shall not the Presence of the *King of Kings*, of the *Almighty* and *Sovereign Lord* of *Heaven* and *Earth* keep me in Awe ? Shall I dare Sin and offend Him ? convinced as I am that he hath an infinite Hatred for Sin ; and that to destroy me *Soul* and *Body*, if I offend Him, he needeth only will it. *God beholds me !* and he is ready to crown my good Actions, Desires and Endeavours, with an eternal Crown of Glory. If I am tempted, my *God beholds me*, and encourages me to fight strenuously ; He offers me his Help, and holds forth a *Crown* to animate me in the Combat ; with what Courage then ought not I to fight,

fight, supported by so powerful an Helper? In my *Afflictions* God *beholds me*! He is not insensible to the Evils I suffer, he is not unmindful of me, he pitieth me, and he is ready to deliver me, if it be to his Glory and for my Good; and if not, to support me with his *Grace* that I sink not under the Burden; and he keeps Account of the Patience with which I endure them. Why then am I dejected? *God* beholds me under all my Miseries and Weakness, and is always ready to hear my Prayers, to relieve my Wants, and to give me convincing Proofs that he is truly a good and merciful *God*, a tender *Father*, and a sincere *Friend*. Can I then fail if I put my Confidence in Him? Thus acts the true *Christian*. *I set God always before me; for he is at my right Hand.* A *God* of Love whom I ought always to love; a *God* of Majesty whom I ought at all Times to adore; and a *God* of Goodness whom I ought continually to serve; by doing which I shall see and enjoy his Presence in *Heaven*; and love and praise Him for ever. *Amen.*

E I G H T H D A Y.

Faith and Hope in God.

Jesus saith, *Have the Faith of God.* Mark xi. 22. *Who through Him (Jesus) are faithful in God—that your Faith and Hope might be in God.* 1 Pet. i.

THE true *Christian* liveth by *Faith*. Heb. x. The whole Tenour of his Life is grounded upon *Faith*. He believes a *God*, he believes an *Eternity*, he believes the Doctrine taught by *Jesus Christ*, and according to this Belief he squares his *Life*: As he believes *God* to be in-

finitely Great ; he serves Him with the utmost Fidelity : because he is infinitely Good he loves Him ; and because he is infinitely Just he fears Him. As *Christ* hath taught by Word and by Example that the Way to Happiness is by *Poverty, Humility, Meekness, Mourning, &c.* he makes it his constant Endeavour to practise these *Maxims*. He is not elated by Pride ; his Affections are not settled upon this World : he indulges not his evil *Inclinations*, but useth *Violence* to them, and crucifies his *Flesh*. Convinced of the inviolable Fidelity of *God* in keeping his Promises, and of the infinite Value and Efficacy of the Merits of *Jesus Christ* ; he places his whole Confidence in the *Providence* of his *heavenly Father*. Upon every Occasion he prefers *Faith* to Reason and Sense, *Eternity* to Time, and the Interest of *God* to that of the Creature. He lives upon Earth as a Stranger, contemning every Thing that may impede him in his Way. And during his Banishment from his heavenly Country, which always seems long to him, his whole Thought and Endeavour is to adorn his *Faith* with Virtues and Good Works, that his Days may be full, *according to the Faith of the Elect of God, and the acknowledging of the Truth, which is according to Godliness. Unto the Hope of Life everlasting — which God hath promised.* Tit. i. 1, 2.

He often compares his Conduct with his *Faith* and *Hope*, to rectify whatever Disproportion he finds one with the other.

Having that which is of the Faith of Christ Jesus, which is of God, Justice in Faith ; I press towards the Mark, to the Prize — But our Conversation is in Heaven ; from whence also we
look

look for the Saviour, our Lord Jesus Christ.
Philip. iii. 21.

N I N T H D A Y.

Patience in Suffering.

In the World you shall have Distress, but have Confidence. Jo. xvi. 33. *The Sufferings of this Time are not worthy to be compared with the Glory to come.* Rom. viii. 18.

THE true Christian considers *Sufferings* as the Means to exercise his *Faith* and to prove his *Virtue*; that without *Sufferings*, *Virtues* are imperfect. His *Faith* teaches him to believe that *God loves* him, even when he chastiseth him; that he doth it through the Love he hath for him, and for his Good; thereby to keep him humble and submissive, and to disengage him from the World, that he may attach himself only to *God*; that he may imprint upon him the *Image* of his *Son* crucified and the Character of *Predestination*, being made conformable to the *Image* of his *Son*, *Heirs of God*, *Copartners with Christ*; yet so if we suffer with Him, that we may be also glorified with Him. Rom. viii. 17. *Faith* teacheth him these *Truths* in Opposition to the *Repugnance* of *Nature*.

Sufferings increase also his *Hope*; because when he beholds himself afflicted, persecuted, even overwhelmed by *Sorrows*, the Loss of Friends, of temporal Goods, &c. seemingly without any Resource, and even as if abandoned by *God*, he animates his *Hope* by the Consideration of the infinite *Power* and *Goodness* of his *God*, in whom he yet trusts, and with holy *Job* he saith, *Though he kill me yet will I hope in Him*, my *God*! C. xiii. 15. And by thy Grace I will bear with Pa-

tience thy just Chastisements, because I have sinned against Thee. Thus, he remains firm and immoveable as a Rock, whatever Storms or Tempests dash against him; and he becomes a pleasing Spectacle to God in whom he trusts.

Sufferings moreover perfect his *Charity* or *Love* of God. For, he not only submits but even adores, blesses, and loves the Appointment of Providence, even then, when it seemeth violent and rigorous; he kisseth the Hand that striketh him. Like an *Isaac* upon the *Pile of Wood* to be offered in *Sacrifice*, he remains steady without Resistance, Murmur, or Complaint. With *David* he saith, Strike, my God! I am ready to receive thy Strokes; for I know thy *Mercy* and *Goodness* guide thy *Hand*. Thy *Will* and *Pleasure* is, I should suffer; and mine is to suffer, because Thou wilt have it so. I suffer much, and Nature feels it harsh; but 'tis by thy Order, and it becometh me to obey: *Thy Will be done*. Thus speaketh and thus acteth the true *Christian*.

All that shall be applied to thee receive—be joined to God—and sustain—have Patience: For Gold and Silver are tried in the Fire; but an acceptable Man in the Furnace of Humiliation, Ecclus. ii.

TENTH DAY.

The Necessity of doing Penance.

Think you (said Jesus) that these Galileans were Sinners above all the Men of Galilee because they suffered such Things? No, I say to you; but unless you do Penance, you shall all likewise perish. Lu. xiii. 2, 3.

If we say that we have no Sin, we deceive ourselves and the Truth is not in us. 1 Jo. i. 8. For in many Things we all offend. Ja. iii. 2.

THE true *Christian* always considers himself as a Sinner, and therefore as such, there is no Salvation for him, unless he repent and do *Penance*. He is convinced, he must either bewail his *Sins*, and do *Penance* in Time, or he will be miserable for *Eternity*. He therefore executes upon himself by *Penance*, the Revenge which *God* threatens otherwise to take upon the Sinner. As *God* is graciously pleased to resign the Interest of his *Justice* to our own selves, provided we manage it duly : The true *Christian* reflects, that however severely he treats himself, it will always fall short of what he deserves, if *God* enter into strict Judgment with him ; and of what he can and will otherwise inflict upon him. *It is a dreadful Thing to fall into the Hands of the living God. Heb. x. 31.* From this Consideration he is animated to enter upon a penitential Course, well assured that a contrite and humbled Heart *God* will not despise ; that it is capable of soothing the Wrath of *God*, and of disarming his menacing and revengeful Hand ; and that Tears flowing from a truly penitential Heart, are able to blot out his Sins however grievous and multiplied they may be ; but the *Penance* or *Punishment* due to them in the next Life are eternal and unspeakable, and will be unprofitable : and that even the Punishment due to less Sins will also be very rigorous in the Place of *Purgatory*. He therefore resolves to do Justice to *God*, that *God* may not do it himself ; he escapes the Rigour of his Justice, and prevents

vents it by his penitential Works. He brings forth worthy Fruits of Penance. Matt. iii. 8. And he fills up those Things that are wanting of the Suffering of Christ, in his own Flesh. Col. i. 24.

ELEVENTH DAY.

The Sweet of Repentance.

Blessed are they that mourn, for they shall be comforted. Matt. v. 5. You shall lament and weep—and you shall be made sorrowful, but your Sorrow shall be turned into Joy. Jo. xvi. 20.

THOUGH Repentance may seem to breathe nothing but Sorrow, Trouble, Tears, Tribulation, Temptations, and Combats; yet the true Christian finds in it a Joy and a Comfort that surpass exceedingly the former. He feels more real Pleasure and Comfort in bewailing his Sins and doing Penance for them, than he did in committing them; as the Grace and Love of God inspire him with a Hatred of himself for having offended the Author of his Being and of all Good. If it be a Grief to him to have abandoned and lost his God by Sin, 'tis pleasant to him, to seek and to return to Him by Repentance, from a certain Hope of finding Him; and of being received again into his Favour. He is made sorrowful according to God, and this Sorrow worketh in him Penance stedfast unto Salvation. 2 Cor. vii. 10. For which cause he faints not; and though the outward Man suffer, yet the inward Man is comforted and renewed Day by Day, from the comfortable Reflection that the Stain of his Sins is washed away by penitential Tears and Sorrow; and the Anger and Justice of his offended God is appeased and satisfied

satisfied by the like Works ; and, for that which is momentary and light of his Tribulation worketh for him above Measure exceedingly an eternal Weight of Glory. Ibid. iv. 17.

And, to this Joy and Comfort which the true Christian finds in Repentance and Penance, and which moderate the Rigour of it ; the Lord moreover bestoweth upon him his purest Consolations. For when he pleaseth to diffuse into a penitential Heart, together with his Grace, the Unction of his Divine Spirit to sweeten the Bitterness of his Repentance ; when he causeth him to taste that hidden Manna, which he promiseth to such that resist and overcome Temptation, and generously combat their spiritual Enemies ; 'tis then the whole Rigour of Penance vanisheth, and the true Christian finds Delight in the most rigorous Austerity ; and 'tis a Pleasure to him to debar himself of every other Pleasure for the Love of God. And if he suffers any Pain, 'tis from the Reflection that God should so soon forget his Sins and Ingratitude, and bestow upon him only his Consolation in lieu of inflicting eternal Pains, which he had deserved.

According to the Multitude of my Sorrows in my Heart, thy Consolations have made my Soul joyful. Ps. xcii. 19.

T W E L F T H D A Y.

The Hatred and Denying of ourselves.

He that loveth his Life shall lose it ; and he that hateth his Life in this World, keepeth it unto Life eternal. Jo. xii. 25.

HE that would save his Soul, and be Partaker of eternal Happiness, ought to account the Denying and Renouncing of himself, as a certain

tain Principle and Mean necessary thereto. It is the Foundation and Essence of the *Christian* Life. *Jesus Christ* receives none to be his Disciple, but upon this Condition. The true *Christian* convinced of this Truth, endeavours to renounce himself; he useth Violence to corrupt Nature, to his inordinate Inclinations and Passions, in order to bear away the *Kingdom of Heaven*: He carries his Cross after *Jesus Christ*. He regulates his Pleasures, and retrenches absolutely such that are criminal: He forbids himself those that are dangerous, lest he be infected by their Poison. He moderates lawful ones, and even refrains often from the most innocent ones, through the Spirit of *Repentance* and *Self-denial*, to punish the past unlawful ones he has taken. To this Purpose, he checks and moderates the Activity and Curiosity of his Mind, he regulates the Affections of his Heart, his Desires, Joy, Aversion, Fears, &c. He curbs the Impetuosity of his Passions, Senses, Appetite. If any escape him, he either recalls them to their Duty, or he punishes them by debarring them the Objects that led them astray. He keeps his *Flesh* in due Subjection to the *Mind*, guided by *Faith*, *Religion*, and *Reason*. By this Hatred of himself, *Self-denial*, and Mortification, *the Old Man is crucified that the Body of Sin may be destroyed*; he lets not *Sin* reign in his *Body*, so as to obey the Lusts thereof: Neither doth he yield his *Members* as *Instruments* of *Iniquity* unto *Sin*; but continually presents himself to *God* as one alive from the Dead, and his *Members* as *Instruments* of *Justice* to *God*. He chastises his *Body*, checks the Bent of his own Humour and Will, the Sallies of *Self*.

Self-love, and brings the whole into Subjection. He suffers the Pains and Labour of Life, the Inclemency of Seasons, Sicknes, &c. without Complaint; and he receives them all in the *Spirit of Penance* with Patience, even rejoicing that the Reign of Sin is weakened in him, that the Body of Sin is destroyed, that his *Old Man* is crucified, and that with *Christ* he is nailed to the Cross.

Always bearing about in our Body the Mortification of Jesus, that the Life also of Jesus may be manifest in our Bodies. 2 Cor. iv. 10. *Mortify therefore your Members.* Col. iii. 5.

THIRTEENTH DAY.

D E A T H.

Watch ye therefore, because you know not the Day nor the Hour. Matt. xxv. 13.

THE true *Christian* considers himself in this World, as in a State of Banishment; as a Traveller and a Stranger, that has no permanent Abode. He is only here upon Earth for a short Time. He is upon the Road to *Eternity*. He therefore sighs continually after his heavenly Country to be settled in his Father's *House*, there to see, possess and enjoy Him, and those Things which *God* hath prepared for them that love Him: such Things that *Eye* hath not seen, nor *Ear* heard, neither hath it entered into the *Heart of Man* to conceive. He desires to be separated from his mortal Body and from this World, that he may be united to *Jesus Christ*. He is therefore wholly attentive to the important Affair of dying well; by a right Use of the short Time of Life. He keeps himself in readiness, that whenever his *Lord* shall please to call

call him, he may go forth to meet Him. As he is convinced of the certainty of Death, and of the Uncertainty of the Day or of the Hour; and that *Death* is usually the *Echo* of *Life*, *such a Life such a Death*; he endeavours to live each Day as if it were to be his last. He keeps a constant Watch upon his Conduct, and makes the whole Tenour of his *Life* a *Preparation* for *Death*. He often thinks upon *Eternity*. He disengages his Affections from this World, and all that is in it. He waits the coming of the *Spouse*; his *Loins* are girt, and his *Lamp* lighted, by a foregoing penitential *Life*, by *Prayer*, *Watchfulness*, and by the Exercise of the *Corporal* and *Spiritual Works of Mercy*. And with Confidence he hopes to receive the promised Reward: *Come ye blessed of my Father, possess you the Kingdom of my Father prepared for you.* Matt. xxv.

34. When he rises in the Morning, he holds this Discourse with himself. This *Morning* I see, but the *Evening* of this *Day*, I perhaps shall not see. And at Night, I lie myself down here to rest, but shall I rise again to see the Light of To-morrow? *But God said to him: This Night do they require thy Soul of Thee; and whose shall these Things be which Thou hast provided?* Luke xii.

20. *Naked came I out of my Mother's Womb; and naked shall I quickly return* into the Womb of our common Mother, the Earth. *Job* i. 21.

And my Works alone, as they have been in this Life, good or bad, will follow me, and according to them shall I receive either the Reward of eternal *Happiness*, or the Punishment of eternal *Misery*. He considers *Death* as an Act he must perform, and can perform but once; that it cannot possibly be repeatedly made.

Once

Once well done, 'tis done for an happy *Eternity*; Once ill done, it is done for a miserable *Eternity*. To perform then this Act well; he makes it the Study of his whole Life-time; convinced, if he be ignorant of this Science, every other will avail him nothing; but if he attain that of dying well; how much Time soever he may have spent in learning it, it will have been spent well; and the Fruit of his Labour will flourish for ever; but if he be ignorant of it; all that he hath done in this World will avail him nothing, and he will perish for ever. Thus by thinking often upon *Death*, and by looking upon it as near, he becomes familiar with it; it doth not affright him, even when it makes its nearest Approach. Nor is he surpris'd by a sudden or unprovided *Death*. He resigns his Life a *Sacrifice* to his almighty and merciful *Creator*, and he calmly breathes forth his Soul; saying, with his *Divine Redeemer* upon the Cross, *Father into thy Hands I commend my Spirit*, and Thou, O Lord *Jesus* receive my Soul.

Blessed is that Servant, whom, when his Lord shall come, He shall find so doing. Luke xii. 43.

FOURTEENTH DAY.

The particular Judgment after Death.

'Tis decreed for Men to die once, and after this, the Judgment. Heb. ix. 27.

THE true *Christian* considers, that what renders *Death* terrible is the Judgment that is to follow; and what renders the Judgment terrible is the Examination that is to precede. He considers that his *Redeemer* *Jesus Christ* is appointed Judge of the Living and of the Dead. Acts ix. 42. who saith of Himself: *I am He that searcheth*

searcheth the Reins and Hearts, and I will give to every one of you according to your Works. Apoc. ii. 23. He also considers the *Examination* which the *Judge* will make of his *Works*, and the *Judgment* which he will pass upon them. That he will then examine him concerning the Evil he hath done; the Good he hath omitted, and even concerning the Good he hath done, but not done well. That he will then see his Sins, not by the false Light of Sense or Passion, but by the Light of Truth itself; and that *God* will judge of them accordingly. *He shall not judge according to the Sight of the Eyes, but in Justice and Equity.* Is. xi. 3, 4. And the Sinner himself will then judge of his Sins as *God* shall judge of them. His Sins will not then be obscured by Ignorance, disguised by Passion, excused by vain Pretexts, nor even justified by Reason seduced. He will not see them in a confused and superficial View, but distinctly and particularly, and cloathed with all their Circumstances: Such as, the great and manifold *Benefits* which he received from *God*, but which he abused; the manifold *Lights* and *Graces* which *God* proffered him, but which he slighted; the sure and easy Means he had to save himself, but which he neglected; the *Patience* with which *God* bore with him in his Sins, but which he also abused. And that all these Circumstances will greatly enhance his Guilt.

Upon this *Consideration*, he is careful to rectify beforehand all these Points; and he serves *God* with all his Strength; from the least to the greatest he gives every Action its due Perfection; fully convinced, that to render them good, meritorious, and acceptable to *God*, they must not
be

be deficient either in *Principle* or *End*, *Object* or *Circumstance*: For as *God* is his first *Beginning* so is He, his last *End*, as He is his *Creator* so He will be his *Judge*, though *merciful* yet *just*. He is convinced that many *Actions* that appear to be good and of *Weight*, will, when they come to be weighed in the *Scales* of the *Sanctuary* of *God's* Judgment, be found light, and of little or no Value. He therefore suffers not any one *Circumstance*, whether of human Respect, of Self-love, &c. to tarnish or spoil his *Actions*, and thereby to render them a Matter of *Condemnation* instead of *Merit*. He considers that *God* will judge the *Just*; and that even the most *Just* will not escape his strict Scrutiny. *Pf.* lxxiv. *Soph.* i. That there is a Way that seemeth to Man just and right, but the latter End thereof leadeth to *Death*. *Prov.* xiv. 12. xvi. 25. And like holy *Job* he trembleth for his best *Actions* because *God* is to be his *Judge*; he apprehends lest *God* find in him wherewith to condemn him even in those Things which the Sinner would allege in his Justification. He therefore prevents the Severity of this *Judgment* by a strict and impartial *Examination* of himself, and he judgeth himself with Rigour; and his Prayer to *God* is: *Enter not into Judgment, O Lord! with thy Servant, because no Man living shall be justified in thy Sight.* *Pf.* cxlii. 2.

Indeed I know 'tis so, and that a Man cannot be justified, compared with *God*: If He will contend with him, he cannot answer Him one for a thousand. *Job* ix. 3. If he should go about to answer to a thousand Things which may be objected to him, he would hardly clear

himself in one. *With Fear and Trembling then work out your Salvation.* Philip. ii. 12.

FIFTEENTH DAY.

H E L L.

The unprofitable Servant cast ye out into exterior Darkness, there shall be weeping and gnashing of Teeth. Depart from me ye cursed into everlasting Fire, which was prepared for the Devil and his Angels. Matt. xxv. 30, 41.

THE true *Christian* by serious *Reflection* descends often in *Spirit* into the lower *Regions* of *Darkness*, *Horror*, *Confusion*, and of *everlasting Torments*; where such who forsook *God* in their *Life*, are now forsaken by Him, eternally separated from Him, and are delivered up to be eternally tormented. They know *God* to be infinitely amiable, and that He alone can constitute their sovereign *Happiness*; they would fain embrace Him, but they feel an invisible and an almighty Hand that repels them, and as 'twere saith to them: *Depart from me ye Cursed*, ye shall not see my *Face*, nor share that *Happiness* with me, which I had prepared for you, but which you rejected. Upon this Consideration the true *Christian* holds this Discourse with himself. I have deserved to be of the Number of these unfortunate and damned Souls as often as I have offended my *God* by mortal Sin; and alas how very often has that happened! yet *God* hath spared me! How great then the Motive and Inducement to love a *God* who hath preserved me from such endless Misery! If *God* would now deliver any one of these unhappy and miserable Wretches from that Place of *Woe*
and

and eternal *Torments*, under what *Obligation* would he not be to his merciful *Deliverer*, and what *Acknowledgment* would he not make to Him for ever! Have I then less *Obligation* to Him, for having hitherto preserved me from it? Do I owe Him less *Acknowledgment*? Many of these lost *Souls* suffer here, and will suffer for *Eternity*, for fewer and less grievous *Sins* than I have committed! Whence such *Rigour* and *Justice* exercised upon them, and such *Goodness*, such *Mercy* displayed towards me! Oh! the *Mercy* and *Goodness* of my *God* towards me, to which alone I am indebted. For *unless the Lord had Pity upon me, my Soul would have long since dwelt in Hell*; Ps. xciii. 17. And at this present perhaps do I deserve it, but that the *Lord* still preserves me. This rigorous though just *Judgment* of *God* upon those unhappy *Souls*, sets forth his *Clemency* toward me, and it will render me yet more inexcusable if I continue yet ungrateful to Him. *The Mercies of our Lord I will sing for ever.* Ps. lxxxviii. 1.

I have deserved Hell! what a powerful Motive to animate me to *Repentance* and *Penance*! *God* hath listened rather to his *Mercy* than to his *Justice* and to the Cry of my *Crimes* and *Ingratitude*. Can I then refuse to submit to the *Penance*, however great and long, enjoined at the *Tribunal* of his *Mercy*? Can I murmur at the *Crosses*, &c. which *God* shall please to send me, when I reflect that they are in *Exchange* of the eternal *Torments* due to me? Ought the *Humiliations* and *Sufferings* of a penitential *Life* seem hard and difficult when I reflect upon my *Crimes*, and upon the never-ending years of *Punishment* I have incurred by them?

I have deserved Hell! and I know not, if I do not still deserve it! How great a Motive of Fear—*Man knoweth not whether he be worthy of Love or Hatred.* Eccle. ix. 1. This ought to render me assiduous and earnest in working out my *Salvation with Fear and Trembling*, and to use my utmost Endeavours, whilst I have Time, to bring forth worthy Fruits of *Repentance and Penance.* Hence the true *Christian* repents from the Bottom of his Heart for his past and present Sins; he bears patiently Crosses, Afflictions, &c. and when he finds a Reluctance to them, he thus animates himself: *What is all this in Comparison with Hell which I have deserved! Momentary Sufferings are light in Comparison with everlasting ones!*

Who of you can dwell with devouring Fire? Who of you shall dwell with everlasting Heats? H. xxxiii. 14.

SIXTEENTH DAY.

H E A V E N.

Come ye blessed of my Father possess you the Kingdom prepared for you from the Foundation of the World. Matt. xxv. 34.

THE true *Christian* though absent in Body from his heavenly Country, yet is he there in Mind and Heart, and with longing Desire he often sighs after it. *Woe is to me, that my sojourning is prolonged.* Pf. cxix. 5. *How beloved are thy Tabernacles, O Lord of Hosts: My Soul coveteth and fainteth unto the Courts of our Lord.* Pf. lxxxiii. 1. *When shall I come and appear before the Face of God!* Pf. xli. 3. He considers the infinite and unspeakable *Happiness* of that Region, where the Inhabitants have no other Portion and Inheritance but *God Himself*; a blessed *People*, whose whole Possession and Inheritance

heritance is *God*, but who find and enjoy every Thing in Him. He considers that he will there see *God*, *Face to Face*; possess *God* without Fear of ever losing Him; love *God* without Interruption, Imperfection, or Division; for He alone will fill his whole Heart, and he will enjoy *God* without *Cloyment*, because he will every Moment discover in Him fresh *Beauties*; and always taste new *Pleasures*. Though *God* is always the same in himself, yet will He be always new in regard of his *Elect*.

He again considers, that in seeing and enjoying *God*, he will become like to Him, *holy, pure, wise, rich, and happy*; that he will be transformed into Him, and have no other Will, no other Affections, no other Desires but those of *God*; that He will be to him all in all Things, and he will find all Things in Him; and become happy by the like *Happiness* of *God* Himself, that is, by a pure, continual, universal and eternal *Happiness*. Upon this Consideration, the true *Christian* is, as 'twere *rapt even to the third Heaven*, he is *caught up into Paradise*, and crieth out: O Lord! he that is able to comprehend, who and what Thou art, and thy inconceivable and inestimable *Beauty, Perfection and Glory*, he alone can comprehend the *Happiness* which Thou hast prepared for them that love Thee. But Thou alone, O my *Saviour*, who alone constitutes this *Happiness*, art able to comprehend it, as Thou alone could'st merit it for me, and can'st put me in Possession of it.

When shall I, O my *Jesus*! enjoy this *Happiness* of which Thou art the Source and the Object? When shall I contemplate Thee *Face to Face*; see Thee as Thou art in Thyself?

When shall I admire the Glory of thy Kingdom? When wilt Thou be to me all in all? When wilt Thou fill my Soul with the Torrent of thy pure Pleasures? When wilt Thou inebriate me with thy holy and chaste Delights? How long shall my Enemies insulting, say to me, *Where is thy God?* this God who is the Object of thy Desires, and who alone can fully effect thy Happiness? O my *Divine Saviour*! Comfort me in this Place of Banishment from Thee, by speedily contenting my Desires, and by fulfilling my Expectation. *And now what is my Expectation?* Thou alone, my Lord! Ps. xxxviii. I know that I cannot see Thee, unless I first die: I therefore willingly and readily consent to it. The Stroke of *Death* will be to me a Stroke of particular Favour and Grace. May I then die, O Lord! that I may see and enjoy Thee; or, may I see Thee that I may die. And with St. Paul, his Sentiments are: *I count all Things to be but Loss—for Jesus Christ I count them but as Dung that I may gain Christ; and may be found in Him—If by any Means I may attain to the Resurrection—I press towards the Mark, to the Prize of the supernal Vocation of God in Christ Jesus.* Philip iii. *And if Sons, Heirs also; Heirs indeed of God, and joint Heirs with Christ; yet so, if we suffer with Him, that we may be also glorified with Him; for I reckon, that the Sufferings of this Time are not worthy to be compared with the Glory to come, that shall be revealed in us.* Rom. iii. 17, 18.

The Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man, what Things God hath prepared for them that love Him. 1 Cor. ii. 9. *The Lamb shall lead them to the Fountains of*

of the Waters of Life—And God shall wipe away all Tears from their Eyes, and Death shall be no more, nor Mourning, nor Crying, nor Sorrow shall be any more—He that shall overcome, shall possess these Things, and I will be his God, and he shall be my Son. Apoc. vii. 17. xxi. 4, 7.

SEVENTEENTH DAY.

The good Use of Time.

I must work the Works of Him that sent me, whilst it is Day. The Night cometh when no Man can work. Jo. ix. 4. *He gave them ten Pounds, and said to them; trade'till I come.* Lu. xix. 13.

TIME is a precious *Treasure*; few know the Value of it; and many will know its Value, when 'twill be too late to profit by it. A Day or a Night will come, when a Quarter of an Hour will be of greater Value, and more desirable than every other Thing they then possess. God, who is bountiful and liberal in all his *Blessings* and *Benefits*, teacheth us by the wise Economy of his Providence; how circumspect we ought to be with respect to the good Use of *Time*, seeing that He never alloweth us two *Moments* of it together, but He withdraweth the first, when He is upon granting the second, and He keeps the third in his own Hand, leaving us at an *Uncertainty* if He will bestow it. But He allows each Moment, that by a good Use of it we may labour for an Eternity of *After-happiness*.

As God claims our whole *Heart, Soul, Mind,* and *Strength*, in the *Love* of Him; so doth He also claim the whole *Time* He is pleased to allow us, to be employed in his Service and Love. We indeed cannot, at every Moment, think on

Him, nor do extraordinary Actions; but we may and ought to do those that are suitable to our State, and in a proper Manner, as *Christians* whose *Aim* ought to be in all Things the *Honour* and *Glory* of *God*, as our *first Beginning* and *last End*; to be perfect as our *heavenly Father* is perfect; that hereafter we may deserve to be approved by Him: *Well done good and faithful Servant, &c.*

The true *Christian* then, considers *Time* to be a precious Gift of *God* allowed him only for the best and noblest Purposes, viz. to serve his *God*, to do his *Will*, to acquire his *Grace*, that he may work out his own *Salvation*, and merit eternal *Glory*. He considers that *Time* past is no longer in his Power; he therefore bemoans the Loss or Mispending of it; he resolves to manage better the *Time* to come which *God* may grant him; he employs with Profit every present *Moment*. He discharges diligently the Duties of his State; he shuns *Idleness*, vain *Amusements*, *Visits*, *Entertainments*, and *Companions* that serve only to dissipate the *Mind*, and to vitiate the *Heart* by withdrawing them from *God*, and from minding the Things that are above, the only *one Thing necessary*; and he accounts *that Time* only well employed which is employed to the *Glory* of *God*, and to his own eternal Welfare. *For what doth it profit a Man, if he gain the whole World, and suffer the Loss of his own Soul? Or what Exchange shall a Man give for his Soul? For the Son of Man——will render to every Man, according to his Works.* Matt. xxvi. 27. *Martha! Martha! Thou art careful, and art troubled about many Things; but one Thing is necessary.* Lu. x. 41.

Doing

Doing good let us not fail, for in due Time we shall reap, not failing. Gal. vi. 10. See then how you walk circumspectly — not as unwise, but as wise redeeming the Time, because the Days are evil. Eph. v. 15. Studiously then watch and lay hold of every Opportunity of advancing in the Way of God, or, in Virtue and Piety; and of heaping up to yourself a Treasure of good Works and Merit, even at the Cost of every other Thing; in as much as the Days of Life are exposed to many Dangers and Temptations which would either rob us wholly or in part of the Opportunity of doing good, and by which we are always exposed to the Danger,

E I G H T E E N T H D A Y.

Conformity to the Will of God.

I came down from Heaven, not to do my own Will, but the Will of Him that sent me. Jo. vi. 38.

THE true Christian considers that God is all-powerful in Heaven and upon Earth, and that Nothing is done or happeneth but by his Will or Permission; infinitely wise, therefore He doth all for the best; infinitely holy and good, and therefore all is done for the best in our Regard. The Hand of the Lord conducts us, but his Heart guides his Hand, and his Love guides his Heart. The true Christian then abandons himself to the Will of God, without the least Apprehension. He considers that God is his Father, and the best of Fathers, therefore He cannot but have a great Tenderness for him. Can there come from the Heart and Hand of a Father any Thing but what is tender? even his Strokes and Chastisement are such. If He strikes me 'tis only to heal me, or to re-establish me, or to exercise me in the
Way

Way of *Virtue*, and that I may thereby merit his *Favour* and *Reward*. If He seems to hurt me, 'tis in order to do me real good; if He separates me from *Creatures*, or they from me, 'tis to engage me wholly, and only to Himself. If He seem to neglect or forget my temporal Interest, 'tis only in order to secure to me my eternal Interest. Thus *God* willeth and judgeth; and thus willeth and judgeth the true *Christian*. He casts his whole Care upon *God*. He is well assured that *God* rules and governs all Things, and conducts every Thing with equal *Might* and *Sweetness*. He willingly accepts and submits to every Thing; *Losses*, *Sickness*, *Adversity*, *Affliction*, &c. And if he prays *God* to remove them; his *Prayer* is with *Jesus* sorrowful in the Garden: *Father! if thou be willing, remove this Chalice from me. But yet, not my Will but thine be done.* Lu. xxii. 42. He adores *God* and his holy *Will* in all Events; he praises him in all and for all. His *Will* is to do the *Will* of *God*, and his *Joy* is, that it is done in his *Regard*. *The Lord gave, and the Lord hath taken away; as it hath pleased the Lord, so it is done, the Name of the Lord be blessed.* Job. i. 22. *As it is the Will of Heaven, so be it done. Yea Father! so hath it seemed good in thy Sight. Thy Will be done on Earth as it is in Heaven.* Matt. xi. 26. vi. 10. And he continually begs that the *Will* of *God* may, at all Times and upon every Occasion, be accomplished in him and by him; that he may moreover love it, and seeing the Repugnance which corrupt Nature hath to bend to it, he begs *God* would subdue his rebellious *Will*, and render it by his *Grace*, totally subordinate to his *divine Will*. Thus, he makes his whole
Life

Life a continual *Sacrifice* and a *Prayer* without ceasing, and a *Love* without Interruption. Content with every Thing that happens, disturbed by Nothing; he passeth his *Days* in *Peace* and *Calmness*. God is *wise of Heart*, and *strong of Force*; who hath resisted Him, and hath had *Peace*. Job ix. 4. By this Conformity we are united to Him, as a Brother is to a Brother, and a Child to a Mother. *He that doth the Will of my Father: he is my Brother and Sister and Mother.* Matt. vii. 21. xii. 50. And He hath a like *Tenderness* for us,

NINETEENTH DAY.

The only Way to Heaven.

The Kingdom of Heaven suffereth Violence, and the Violent bear it away. Matt. xi. 12. *Strive to enter by the narrow Gate.* Lu. xiii. 24.

THE true *Christian*, attentive to this Doctrine of his divine Master *Jesus Christ*, considers *Heaven* as a City that must be besieged, and even taken by a vigorous Assault made upon the Enemies that would fain obstruct his Entrance into it: such are the *World*, the *Devil*, the *Flesh*, *Self-love*, and his inordinate *Passions*. Against these he makes continual War, in much *Patience*, in *Tribulation*, in *Necessities*, in *Distresses*, in *Labours*, in *Watchings*, in *Fastings*, in *Chastity*, in *Long-suffering*—in the *Power of God*—as dying, as chastized, as sorrowful, yet he rejoiceth. And as the *Gate* is narrow, he therefore restrains and reduces the *Body of Sin*, he stoops, bends, and lowers himself by *Humility* and *Meekness*, and becomes little as a *Child*; according as his divine Master has taught him: *Unless you become as little Children, you shall not enter into the Kingdom of Heaven.* Matt. xviii. 3. He considers that the wide

wide *Gate* and broad *Way*, through which the greater Number pass, leads to Destruction; hence he is careful not to walk therein. If the *World* smiles upon him, and suggests to him its *Pleasures, Pomps, Vanities, &c.* he keeps himself aloof; he dreads the *Woe* denounced by his Lord. *Woe to you that are rich! for you have your Consolation: Woe to you that are filled! for you shall hunger. Woe to you that now laugh! for you shall mourn and weep.* Lu. vi. 24, 25. He seeks to walk rather in the narrow Path of the *Few*, in the Way of the *Saints*, in the steep and rugged Way of *Penance*. He considers that God has predestined us to be conformable to the *Image* of his *Son*, to be fastened as He was to the Cross, by renouncing ourselves and sensual Pleasures, by crucifying the *Flesh with its Vices and Concupiscences*. Gal. v. As *Christ*, his Master, and the Cross were inseparable, so also must it be with the *Christian* or *Disciple of Christ*.

He considers that the *Grace* by which he was made a Disciple of *Christ*, and by which alone he can expect to enter into *Heaven*, and to reign for ever with *Christ*, draws its *Efficacy* from a *Head* crowned with *Thorns*; from *Hands* and *Feet* bored with *Nails*; from a *Body* torn with *Scourging*; and from a *Side* opened with a *Lance*: And he is therefore convinced that a soft and sensual *Life* can in no Ways suit a Disciple of a crucified Lord and Master. *If you live according to the Flesh you shall die. But if by the Spirit you mortify the Deeds of the Flesh you shall live, be Heirs of God and joint Heirs with Christ: yet so if we suffer with Him, that we may be also glorified with Him.* Rom. viii. 13. &c. The true *Christian* lives and dies with his divine Master, who came

to shew him the right and only Way to *Heaven*; he takes up and bears his *Cross* after Him; and dreads lest he should not consummate his *Sacrifice* upon the same *Altar*. He comprehends fully how the *Mystery* of *Grace* links *Blessedness* with *Tears*, *Sorrow*, *Suffering*, &c. how the *Road* that leads to a *Throne* is sweet and pleasant, though it be covered with *Thorns*; and how on the contrary, that which leads to a bottomless *Gulph* is dreadful, though it be strewed with *Roses*. He suffers in the *narrow Way*, but he is firm in *Faith*, strong in *Hope*, he keeps his Eye upon his *divine Master* here upon Earth, and at the same Time, he sees the *Heavens* opened, and beholds Him standing at the Right Hand of *God* ready to receive him, that where his *Lord* and *Master* is, he may also be for ever. He suffers, but he is willing to suffer because he loves his *Lord* and *Master*, and he is loved by him.

A certain Man, said to Jesus, Lord! are there few that are saved? but he said, Strive to enter by the narrow Gate: For many I say to you, shall seek to enter, and shall not be able. Lu. xiii. 23, 27.

TWENTIETH DAY.

The Peace of the Soul.

Peace I leave with you, my Peace I give to you, not as the World giveth, do I give to you. Jo. xiv. 27.

THE *Peace* which the *World* offers, and flatters us with, is as different and remote from that which *God* bestoweth upon the true *Christian*; as *God* Himself is different and remote from the *World*: Or rather, the *World* promises *Peace*, but never gives it. *There is no Peace*

Peace to the Impious, saith our Lord God. *Isai. lvi. 21.* They know not the *Way of Peace*. The *World* presents them with some passing *Pleasures*, which if accepted; the *Sting* and deadly *Poison* concealed under them, after awhile, torment, gnaw, and rack the Mind and Heart with *Vexation* and *Affliction* far beyond the *Pleasure* and *Peace* they expected from them.

The true *Christian* therefore rejoiceth in the *Lord* who is always nigh, even in the Midst of his Heart. *Whatsoever Things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever of good Fame, if there be any Virtue, if any Praise of Discipline,* he thinks upon these *Things*, and he doth them. *Philip. iv.* He limits his *Desires*, and he subdues his *Passions*, and he comforts himself with the *Hope* and firm Confidence of heavenly *Happiness*. For, *Glory and Honour and Peace to every one that worketh Good: but Tribulation and Anguish upon every Soul of Man that worketh Evil. Rom. ii. 9.* Hence the *Peace of God which surpasseth all Understanding*, keeps the Mind and Heart of the true *Christian*, in *Christ Jesus*. *Philip.* And as the *Source* from which this *Peace* riseth is inexhaustible, and the *Heart* and *Soul* of the true *Christian* where it resideth, are inaccessible to all the *Malignity* of the *World*; this *Peace* becomes to him a *Treasure* which no Person or Thing can snatch from him. And with *St. Paul* he is able to say: *Who shall separate me from the Love of Christ, or rob me of the Peace and Comfort I experience in a virtuous tho' suffering Lite? Shall Tribulation or Distress; or Famine; or Nakedness; or Danger; or Persecution or the Sword? No! for, all these Things I undervalue and overcome because*

because of Him that loves me and comforts me. Thus, he is convinced from Experience that true *Peace* is only to be had in the *Possession* of God; and that the *Possession* of God is to be attained only by a virtuous Life. He is solicitous about Nothing of all that which the *World* offers or can give. He banisheth from his Mind Disquietude. He is not over solicitous about what he shall eat or drink, or how he shall be clad. He seeks in the first Place the *Kingdom* of God and his *Justice*. He is not disturbed by any cross Accident. He acknowledges and adores the Hand and Will of God in every Thing. By *Prayers and Supplication with Thanksgiving* he makes his *Petition* known to God; the God of *Peace* is with him, and he possesseth his own Soul in Peace.

Let the Peace of Christ rejoice in your Hearts.
Col. iii. 15.

TWENTY-FIRST DAY.

False Joy.

Even in Laughter the Heart is sorrowful; and the End of that Mirth is Heaviness. Prov. xiv. 13.

THE true *Christian* considers; such is the *Vanity* and *Instability* of this Life and of its *Pleasures*; that there is no *Joy* without the Allay of *Sorrow* (except the *Joy* that is found in a good *Conscience*, and in the steady Love and Service of God: This is a *continual Feast*, Prov. xv. 15) which oft-times treads so close upon its Heels, that it immediately follows. Neither is profuse and immoderate *Joy* true *Pleasure*; for it leaves the Heart more heavy and sad afterwards,

afterwards, especially when the Mind reflects upon it. The *Joy* which the *World* affords is like to that of a sick Person when delirious, or of those who when asleep have a pleasant Dream. We are far from finding any true and solid Pleasure, when we attach ourselves to a Shadow and mere Figure that vanisheth instantly. Such rejoice only because they are deceived, and imagine they possess a great deal, whereas they possess nothing. When they awake at *Death* and Step into *Eternity*, they will find their Hands empty, and both be convinced and ashamed of their past deceit, mistaken and deceitful *Joy*. The true *Christian*, convinced of this, and ever mindful of the *Woe* denounced by our *Lord* against the *World*, its *Joy* and *Pleasures*; rejects them as Vain and of no Solidity, nor of real Profit. *Why dost thou deceive me so grossly?* Nothing gives him *Joy*, but what conduces to forward and secure Eternal *Joy*. He accounts every Thing that tends not to that End as a Dream, vain and deceitful.

He is sensible, the more any one drinks of those muddy *Waters*, the more he thirsts; the deeper he plunges into them, the more is his Heart disturbed and restless. The Possession and Enjoyment of *Riches* only irritate his Heart and inordinate Passions. *Avarice* and *Ambition* are more dissatisfied at what they have not, than they are content with what they have. The Enjoyment of *Pleasures* only soften and effeminate the *Body*, corrupt the *Heart* and *Mind*, and render them insatiable.

The true *Christian* guards himself against such false *Joys*; he preserves carefully his *Heart*, lest the *World* and its vain *Amusements* and *Joys* seduce it,

it; which, he is convinced, will at length leave him nothing but *Despair* and *Sorrow* without end. He is, as the *Apostle* saith: *As sorrowful yet always rejoicing*, 2 Cor. in a good Conscience before God and Man. He laments, he weeps, and he is sorrowful here, accordingly as his divine *Master* foretold his *Disciples*: but he is confident, his present *Sorrow* which is but momentary will hereafter be turned into *Joy* everlasting, which no Man shall take from him. Jo. xvi. 22.

I said therefore in my Heart: I will go and flow in Delights and enjoy good Things, and I saw that this was also Vanity and Affliction of Spirit. Laughter I have reputed Error, and to Joy I have said, Why art thou deceived in vain? Eccles. ii. 1. As much as she hath glorified herself, and lived in Delicacies, so much Torment and Sorrow give ye to her. Apoc. xviii. 7. When we look at Pleasure, it flatters us; when we taste it, it poisons us; when we love it, it renders us criminal; and when we abandon ourselves to it, it kills us. Eucher. Momentary the Delight! eternal the Torment!

TWENTY-SECOND DAY.

A SOLILOQUY upon the foregoing LESSON.

And the Serpent said, you shall not die—in the Day ye shall eat thereof, ye shall be as Gods, knowing Good and Evil. Gen. iii. 4.

THE *Serpent*, the Father of *Lies* and *Illusion*, beguiled and imposed upon the Reason of *Adam* and *Eve*, by his flattering Promise, that like *God*, they should have the Knowledge of Good and Evil. Oh! how often hath the *Impostor* also seduced me! What are become of

those *Pleasures*, those good *Things*, those *Honours*, by which he has induced me to Sin? They are all vanished like Smoke! And will not such like after-ones vanish alike at the Hour of Death? Why then will I trust to the Enemy, *a Murderer from the beginning?* Jo. viii. who, I am perswaded, seeks only to deceive and murder me; and who, I even experience hath deceived me? I ought not to listen to him even for an instant in any one Thing, avowed *Seducer* and subtil that he is! I cannot but own, upon cool Reflection, he hath always deceived me; he hath served himself of my natural *Bent* to *Evil*, as he did of *Adam's* Complaisance for *Eve*, in order to perswade me that by following it I should live happily; I have followed it, and I find myself to be miserable. Truly as long as I am surrounded by a Multitude of different Objects that fascinate my Senses, I enjoy myself seemingly quiet in a kind of Happiness: But am I for any Time alone? I become instantly 'spite of myself melancholy; 'spite of myself arise *Reflections* that deject me, haunt me, and even cleave to me; as 'twere to make me sensible of my unhappy and forlorn State, which in vain would I stifle and conceal from myself. Then, either by a Glimpse of *Faith* which I yet retain, or by the Effect of a peculiar *Grace*, which I have sometimes heard speak to me; I am affrighted at the *Uncertainty* of my *Death*, at the Notion of my dying in my sinful State, and of such like dismal Thoughts. What doth the *Devil* promise me? *everlasting good Things!* On the contrary, he diverts me from such Objects, and furnisheth me always with others that lead, even drag and hurry me

to endless *Ruin*, which he proposes to himself. But what doth *Truth* itself, who neither can Himself be deceived, nor deceive others, say to me? *A wicked Soul shall destroy him that bath it, and it giveth him to be a Joy to his Enemies, and shall lead him into the Lot of the impious. Ecclus. vi.* He shall die; but what a *Death*? An *Eternal Death*! an *Eternal Death* concealed under the Bait and Charms of a momentary *Pleasure*, a transitory *Good*, an apparent *Happiness*, which I scarcely taste, but I instantly perceive even in this Life its Bitterness, and acknowledge the Cheat.

The *Pleasure* which *Adam* proposed to himself from eating the forbidden *Fruit* was of no duration, or rather did he not attain it; but the *Sorrow* in consequence thereof abided by him; alas! and for how long a time! but that *Sorrow* and the Term of its lasting are scarcely real, in Comparison with *Hell*, wherein ends the *Pleasure* which the *Devil* promises in *Sin*. My Religion tells me that such will be the End of all worldly and vain *Pleasures*, and the *Lot* of such who place therein their *Happiness*. Awake then instantly my *Soul*! from the enchanting *Lechery* in which thou hast so long slept. Thy *Days*, like those of *Job* vanish like the Wind, which when they are gone, thou can'st not live over again. Thy Life draws near to its End, and perhaps nearer than thou art aware of. *Man* that is *born of a Woman* is of *few Days*. He cometh forth like a Flower, and is cut down; he fleeth also as a Shadow, and continueth not; carried from the Womb to the Grave, when the *Desires*, *Pleasures*, and *Joy* of the Sinner shall perish and end in everlasting Mi-

fery and Sorrow. Alas! all my falsely happy and pleasant Days are run away in a Moment, my Eyes shall no more see those false enchanting Pleasures. As the Cloud is consumed and vanisheth away, so am I hastening to the Grave, which is all that remaineth for me, and is ready to receive me, and to deliver me up to be a Prey of Worms, to bury me in dark oblivion, and to be trampled upon by every passing Foot; thence I shall come up no more to enjoy any Thing in this World, whilst thou, my Soul! art, perhaps, doomed to everlasting Sorrow and Torments, in Proportion as thou hast glorified thyself, and been in Delights, in this Life. Would I then die the Death of the Sinner, and the Object of the Wrath of God? Shall I then forego the eternal Years of unspeakable Happiness, for the fleeting Joys and Pleasures of this World? No, my God! forbid it! thy Mercy has preserved me hitherto, Thou hast patiently borne with me! and now Thou callest and even invitest me to return to Thee: I therefore trust Thou wilt not permit me to be so unthinking. What then Lord! wilt Thou have me to do? Ah! I cannot be ignorant of it, but alas that I have not done it! Thou wilt have me to love Thee, and to love Thee above all created Things, to place my *Delight* and *Happiness* in thy Service; to hate the *World*, and to contemn all its vain Joys and *Pleasures*. Truly, Thou art the *Creator* of all Things, and of me; and Thou hast made me only for Thyself: hence a *Love of Preference* to every other Thing is due to Thee from me. *Reason* and *Gratitude*, besides many other cogent Motives, require this Love from me. And *Thou hast first loved me*. This then shall here-
after

after suffice to make me love Thee preferably to all Creatures. Oh! Dearest Lord! pardon my past Ingratitude and Folly: And may the Love of Thee increase in my Heart every Day, every Hour, nay every Moment of my remaining Life. Oh! may it cause me henceforward to contemn, abandon, and forget every earthly Object of *Pleasure* and *Delight*, and no longer bear in my *Mind* and *Heart*, any Thing but Thee. *Joys, Pleasures, Delights*, worldly and vain! I renounce you for ever more: And now will I incessantly breathe forth to Thee my *God*! What is there for me in Heaven, and from Thee what would I here upon Earth besides Thyself! Thou art and ever shall be the *God* of my *Heart*! and I trust, Thou wilt also be my Inheritance for ever in Heaven! I will therefore cleave to Thee alone my *Lord God*!

TWENTY-THIRD DAY.

Trusting in God, Mistrusting ourselves.

That we should not trust in ourselves, but in God who raiseth the Dead. 2 Cor. i. 9.

WH Y do we delay or hesitate to cast ourselves into the Depth of the *Mercy, Goodness, and Love* of *God*! The more we divest ourselves of *Self-confidence*; and throw ourselves with an entire *Confidence* upon *God*, the better shall we be able to save ourselves: For, *without me*, He tells us, *we can do nothing*. Let us give ourselves only to *God* without reserve, and we shall have nothing to fear. But, at the same Time, let us co-operate with his *Grace*. For, He that made us without our *Concurrence*, will not save us without it. If we do our *Endeavour*, assisted by his *Grace*, He will love us,

and we shall love Him, and his *Love* increasing daily in us, it will be every Thing to us. He himself will occupy, and fill the whole Extent of our Heart. From the *Confidence*, which the true *Christian* places in God, every Thing turns to his Advantage, Comfort, Merit, and Recompense. *But by the Grace of God, I am what I am—yet not I, but the Grace of God with me.* 1 Cor. xv. 10. He beholds even the Approach of Death without Fear, because he trusts wholly in God. *I know whom I have believed, and in whom I have trusted; and I am certain that He is able—and, as to the rest, there is laid up for me a Crown of Justice, which the Lord the just Judge will render to me.* 2 Tim. i. and iv.

The true *Christian*, to animate his *Confidence* in God, reflects often upon the Effects of his *Goodness* and *Mercy* toward him. Such as, the good *Thoughts* and *Sentiments*, He hath inspired into him; the many *Sins* He hath pardoned him; the *Dangers* from which He hath preserved him; the extraordinary *Helps* He hath afforded him; the *Crosses*, *Afflictions*, &c. He has sent him and enabled him to bear with *Patience* and *Resignation*. He considers these as signal *Tokens* of his *Love* and *Goodness*, and they inspire him with yet greater *Love* and *Confidence*. And he mistrusts only himself. He knows and acknowledges God to be the *Father of Mercies* and the *God of all Consolation*. If now and then He seemingly withdraweth these, he trusts in Him, knowing 'tis only for awhile, in order to keep us humble, or to punish us for having sought our *Consolation* elsewhere, and put our Trust in ourselves, or in some other created Thing. But the true *Christian* accounts even this *Chastisement* as a fresh
Token

Token of God's Mercy and Goodness towards him. *And such Confidence we have through Christ towards God. Not that we are sufficient of ourselves, as of ourselves; but our Sufficiency is from God. 2 Cor. iii. iv. Blessed is the Man that trusteth in the Lord, and whose Hope the Lord is. Jer. xvii. 7.*

TWENTY-FOURTH DAY.

P R A Y E R.

We ought always to pray, and not faint in it. Lu. xviii.

SALVATION is the *one Thing necessary*; *Grace* is the necessary Mean to work it; but *Prayer* is the necessary Mean to obtain *Grace*. Our Dependance upon God is no less absolute in the Order of *Grace*, than it is in the Order of our *Being, Preservation, &c.* Hence ariseth the Necessity of our praying always. The true *Christian* convinced of this; accounts the Duty of *Prayer* a happy *Necessity*, and always performs it with the utmost Diligence and Alacrity. It becomes his Comfort and Delight, in as much as it affords him the Opportunity of enjoying an intimate Commerce with God, of acknowledging his total Dependance upon Him, and the Need he hath of his Assistance; also of paying Him a Mark of his Confidence in Him, and it serves to keep him continually humble.

He considers *Prayer* to be no less necessary in order to avoid Evil, and to be delivered from it, than 'tis necessary in order to do Good. Sensible how weak, and insufficient he is of himself, and how strongly bent to Evil, he continually applies to God by *Prayer* to assist him; with a full Confidence of obtaining his

Request. *Ask and it shall be given you.* Lu. xi. 9.
And whatsoever you shall ask the Father in my Name, that will I do. Jo. xiv. 13.

The true *Christian* makes the whole Tenour of his Life one continued *Prayer*; by often raising his Mind and Heart to *God*, by referring to Him all his Actions, and by doing them to his Honour and Glory. In the created Things which he beholds; he admires, adores, and praises the *Power, Wisdom, and Goodness* of *God*. As *God* is his first *Beginning* and last *End*, his first and chief *Lord* and *Master*, his most tender *Father*, his best *Friend*, and most liberal *Benefactor*; he is careful never to omit his Duty of *Morning* and *Night Prayer*. He performs them in due Manner and Time, and never suffers any temporal Business to take place of this *Duty to God*. And whenever he prays, he doth it with a full Conviction of the Presence of his *divine Majesty*, with *Faith* and *Confidence* in *God*. *Let him ask in Faith, nothing wavering. For if he waver, let not that Man think that he shall receive any Thing of the Lord*; Ja. i. and with *Purity of Heart*. *If our Heart do not reprehend us, we have Confidence towards God. And whatsoever we shall ask, we shall receive of Him.* 1 Jo. iii. 21. Also with *Love, Humility, Fervour, and Perseverance, &c.* *You ask, and receive not; because you ask amiss.* Ja. iv. 3.

TWENTY-FIFTH DAY.

The Yoke of the Lord.

Take up my Yoke upon You. Mat. xi. 29.

THE true *Christian* is not affrighted nor discouraged at the Name of *Yoke*, nor at the Thought of taking it upon him. The Love
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of God and of *Jesus Christ*, which is enkindled in his Heart, causeth him to love also his *Yoke*. And he knoweth that *Jesus* bears it with him, and even more than he doth. *Without me you can do nothing.* This mitigates whatever is painful, and renders it rather easy and sweet, by the interior Charm of *Love*, *Justice*, and *Truth*. It diffuseth a Delight and Pleasure in the Practice of every Virtue, and gives him a Disrelish for the vain and false Pleasures of the World. It upholdeth the Man against himself, it wrests him from his original Corruption, and renders him strong 'spite of his natural Weakness. Strong in *Faith* and *Hope*, and burning with the *Love* of God, he is without Fear. He leaves God to act and to lay upon him whatever Burden of *Temptations*, *Crosses*, *Afflictions*, &c. and he abandons himself entirely to Him, well knowing in whom he trusts, and assured that He will not lay more upon him than what He will enable him by his *Grace* to bear. He suffers, but he suffers with *Love* and *Peace*; he combats, but yet not *I*, but the *Grace* of God with me; 1 Cor. xv. 10. and by this *Grace* he carries the *Yoke*, and gains the Victory. And, as to the rest, he is well assured: *there is laid up for him a Crown of Justice, which the Lord will render to him.* 2 Tim. iv. 8. He laments under the *Yoke* and Tyranny of his Passions, which would fain lead him astray, but yet he trusts that God will one Day deliver him. He sacrifices to God his *Liberty*, and keeps his *Senses*, *Inclinations*, and *Passions* in *Subjection*; but he enjoys another *Liberty* peculiar to the Children of God, from the Slavery of his Passions, and stinging Remorse of Evil-doing; a *Liberty* sweeter and more precious,

cious, than that which such experience who throw off the *Yoke* of the *Lord*. He therefore engages himself deeply in the Service of *God*: He plunges himself into his Bosom, and he experiences, that the more he loves *God*, the more he delights in carrying his *Yoke*, and in doing whatever is required of him, in the Service of *God*. This Love of *God* and of his Service, comforts him in his Struggle and Difficulties, sweetens the Bitterness of *Mortification* and *Self-denial*, and clearly sheweth him a beneficent *Mercy*, in every Thing *God* is pleased to lay upon him; and at *Death* it discloses to him an eternal Weight of *Glory* and *Felicity*. Hence he is convinced, he cannot possibly devote himself too much to the Service of *God*. He accounts it the greatest *Happiness* to be discharged from the heavy *Yoke* of the World; and to bear the light and sweet *Yoke* of *Jesus Christ*. These Words are deeply engraved upon his *Heart*: *Take up my Yoke upon you—for my Yoke is sweet, and my Burden is light.* Mat. xi. 30.

TWENTY-SIXTH DAY.

Giving ourselves to God without Reserve.

No one can serve two Masters. Mat. vi. *He that is not with me, is against me; and he that gathereth not with me, scattereth.* Mat. xii. 30. *Their Heart is divided, now they shall perish.*

EVERY one knows, 'tis his Duty to devote himself wholly to *God*, and to serve Him alone; if he means to be saved. But many would willingly discard from the Service of *God*, every Thing that in the least thwarts their *Inclination*, *Ease*, and *Pleasure*, and retain only that which flatters *Sense* and corrupt *Nature*.
They

They would serve Him, upon Condition of giving him only a few Words and outward Forms or Ceremonies, that carry with them no Restraint upon their darling Passions. They would love Him, upon Condition they might do it, not with their whole *Heart, Soul, Mind, and Strength*; but that with their *Love* of Him, they might love also that which He condemns and forbids us to love. They would love and serve Him, upon Condition it would not lay any Restraint upon *Self-love*. Instead of referring themselves wholly to God, they would rather reduce God to themselves; and then only seek Him, as a Resource to comfort and help them, when their worldly *Pursuits and Expectations* fail them. They would serve Him, provided they were allowed to be occasionally ashamed of Him and his *Humility*, as something unbecoming; and to give Him only some exterior Tokens of *Religion*, in order to save the outward Appearance of his *Disciples*, and even not to give Him thus much, if disapproved by the *World*. But what a *Love* and what a *Service* is this! *Thou hast not offered me the Ram of the Holocaust, and with thy Victims Thou hast not glorified me. Thou hast not brought me sweet Cane, and with the Fat of thy Victims Thou hast not inebriated me. Thou hast made me serve with thy Sins, and Thou hast put me to Pain with thy Iniquities.* Is. xliii. Because Thou art not a diligent Observer of my Law, and the little Thou dost, is not so much for the Love Thou bearest me, but wholly for thyself and the World. *Let us be judged together; and tell if Thou have any Thing that Thou may'st be justified.* Ibid.

God admits of no other *Compact* with us,
than

than that which was made between Him and us, at *Baptism*. We then promised and vowed to renounce the *Devil* and the *World*, and to fulfil his first and greatest *Commandment* of loving Him with our whole *Heart, Soul, Mind, and Strength*. But is it possible to love *God* after this Manner; and at the same Time pay any Regard to the *World*, against which he denounceth his *Woe*? Can we love *God* and dread so much to know Him and his Will, lest He should require too much of us? Can we love *God* and content ourselves merely with not outraging Him; without doing our utmost to please Him upon every occasion? *God* sets no Bounds to his Love of us, nor any Reserve in giving Himself to us, yet we would willingly set thousands in our Love and Service of Him. Is there any Creature upon Earth that would be content with being loved by us, in the Manner we are not ashamed to wish, *God* would be content to be loved by us?

The true *Christian* loveth not *God*, nor doth he serve Him in that Manner. He divides not his *Love* and *Service* between *God* and the *World*. Sensible, he hath not done, nor yet doth sufficient for *God*: He incessantly crieth to Him, *Lord what wilt Thou have me to do?* Thou art the absolute Master of my *Heart* and *Will*. Thou art mine, and I desire, and I will earnestly endeavour to be wholly thine in Life; to love and serve Thee with my whole *Heart, Soul, Mind, and Strength*. If Thou hast vowed any Thing to *God*, delay not to pay it; for an unfaithful Promise displeaseth Him: But whatever thou hast vowed, pay it. Eccles. v. 3.

TWENTY-SEVENTH DAY.

A Practice by which our Actions will be the Actions of Jesus Christ, and the whole Conduct of our Life a Copy of his ; as directed, P. 32.

As many of you as have been baptized in Christ, have put on Christ. Gal. iii. 27. Put ye on the Lord Jesus Christ ; put ye on the New Man. Rom. xiii. 14. Eph. iv. 24.

OUR Heavenly Father will not acknowledge those for his Children, who after having born the Image of the Earthly Man, are not changed into another more spiritual and more conformable to the Image of the Heavenly Man, Jesus Christ. *Jesus Christ* must be the adorable Object and perpetual Occupation of the Christian who desires to advance in the Love and faithful Practice of his Duties to God, and in Christian Perfection. His constant Prayer must be ; O Lord Jesus ! grant me Grace to know and love Thee ; to increase in the Knowledge and Love of Thee ; and to die in Union with Thee. He must put on *Jesus Christ*, that is, he must rule and model his Life according to the Life of *Jesus Christ* ; he must copy his Virtues, and trace in himself the glorious Image of Him, or of a Man entirely formed of Justice and Holiness ; he must be in Christ a new Creature. 2 Cor. v. 17. To this End, he must animate all his Actions and Virtues with the Spirit of *Jesus Christ*, entertain the like Sentiments He had, and do them in Union with the Actions and Virtues which *Jesus Christ* exercised whilst on Earth : Seeing that the Degree of our Glory and Reward in Heaven will be proportioned to our Conformity to *Jesus Christ*,

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in whom and through whom we are called and predestinated. Eph. i. And there is scarcely any one Action of the Christian Life, in the doing of which we may not set before us *Jesus Christ*, and be *Followers of God-Man as dear Children*. Ibid. v. And unite the *Action* to his. Thus.

The PRACTICE. In our good Works. I. When you pray; *Recollect*, *Jesus Christ* praying to his *Father*; either in the *Temple*, or in the *Desart*, or on the *Mountain*. Lu. ii. 5. vi. 22. and unite your *Prayer* to his. II. When you fast; *Rec.* the *Austerity* of his *Fast* in the *Desart*. Mat. iv. III. When you give an *Alms*; *Rec.* his *Charity* when he fed 4000 Men in the *Desart*: *I have Compassion on the Multitude; I will not send them away fasting*. Mat. xv. IV. When you visit or attend on the *Sick*; *Rec.* his *Goodness* and *Tenderness* in offering to visit the *Centurion's Servant*; and in healing the *Blind*, *Deaf*, *Dumb*, *Lame*, *Maimed*, *Lepers*, &c. Mat. viii. V. If you instruct the *Ignorant*; *Rec.* how He went about all *Galilee*: *Through the Villages round about, teaching and preaching, and healing all Manner of Sickness*. Mat. iv. VI. If you take a *Journey* for his *Glory*; *Rec.* Him travelling throughout all *Judea*, &c. and being wearied with his *Journey*. He sat on a *Well*. Mar. x. Jo. iv. VII. If you are tempted; *Rec.* his *Temptation* in the *Desart*. Mat. iv. VIII. If you are ill-spoken of; *Rec.* the *Detractions*, *Calumnies*, &c. with which the *Pharisees* blackened Him. IX. If you are contemned; *Rec.* how He was contemned. Mat. xiii. Mar. vi. *They derided Him and laughed Him to Scorn*. Lu. viii. and xvi. *He hath a Devil and is mad*. Jo. x. *And his Friends went to lay hold on Him, and said he is become*

become mad. Mar. iii. X. If you are cast or condemned in *Law*; *Rec.* his Condemnation at the several Tribunals. XI. If insulted in Public; *Rec.* how they treated Him: *They took up Stones to cast at Him.* Jo. viii. also, how before *Annas, Caiphas, and Herod.* XII. If betrayed or forsaken by your Friends; *Rec.* the Perfidy of a Disciple trained up in his School; and his other Disciples abandoning Him in his Distress. XIII. If you are raised to Honour, &c.; *Rec.* the interior Dispositions of *Jesus Christ* amidst the Honours shewn Him, at his Entrance into *Jerusalem.* And, *When He knew they would make Him King, He fled to the Mountains.* Jo. vi. XIV. If you are in Poverty and Want; *Rec.* the *Poverty* of his *Birth*; that his first *Adorers*; his *Mother, Apostles, Disciples, Attendants, &c.* were all poor; even when in his *Glory* He entered into *Jerusalem* upon an *Ass.* And of Himself he saith, *The Foxes have Holes, and the Birds of the Air Nests; but the Son of Man hath not where to lay his Head.* Lu. ix. 58. XV. If you are applied to for *Counsel, &c.* or do any Service to another; *Rec.* how He withdrew into the Desert after He had instructed; to avoid the Honour which the People would pay Him: And, when He had healed the *Leper,* He strictly charged him *to tell no one.* Mar. i. XVI. If you are charged with the Care and Direction of Souls; *Rec.* his Zeal for his Father's Glory; the Wisdom with which He caused the *Samaritan Woman* to acknowledge her Crime. Jo. iv. His Mildness towards *Magdalen*; the *Adulteress*; *Zachee*; and the Care He took to caution Sinners against relapsing; with what Patience He bare with
his

his ignorant Apostles, and with what Condescendence He answered their Questions ; and received Children. XVII. If you are hungry ; *Rec.* his Hunger ; when his *Apostles* were obliged to pluck the Ears of Corn and to eat them. *Mat.* xii. XVIII. If thirsty ; *Rec.* his Thirst on the Cross. XIX. When you take your Meals ; *Rec.* those He took with *Mary* and *Joseph*, only through Necessity. XX. If you are invited to a Feast ; *Rec.* Him invited by *Simon* the *Pharisee* ; by *St. Matthew* ; and to the Marriage Feast at *Cana* ; and the Modesty and Gravity of his Deportment. XXI. If you visit your Friends ; *Rec.* his Visits to *Magdalen* and *Martha* and *Lazarus*, to their Benefit. XXII. If you are interrupted in your Sleep, at Night ; *Rec.* the *Apostles* awakening Him from Sleep to help them in their Distress. Also, *Nicodemus that came to Him by Night.* *Jo.* iii. XXIII. If you are dejected with Sorrow, &c. ; *Rec.* that which he endured in the Garden. XXIV. If you are obliged to leave your *Country*, &c. ; *Rec.* his Flight into *Egypt*. XXV. Or your Friends and Relations ; his Farewel to his *Mother* and *Friends* at his *Passion*. XXVI. If you are sick and afflicted ; *Rec.* his *Sufferings* ; and if your *Sickness* hinders your sleeping at Night ; *Rec.* his passing the whole Night in the Prayer of God ; *Lu.* vi. the restless Night he passed in the Court of *Caiphas*. *Mat.* xxvi. And offer up your painful awaking, to atone for the Time you may have lost or mispent in unnecessary Sleep ; your scanty and unfavoured *Diet* ; for the *Fasts* you have violated, or mitigated too much ; the *Bitterness* of *Medicines* ; for your Sensuality and Intemperance ; the *Pains* in the different

ferent Parts of your Body ; for the *Indulgence* with which you have pampered it : Your Confinement to your *Bed* or *Chamber* ; for the too great Liberty and Pleasure you have taken in Company, &c. XXVII. If you are near your last Moment of Life ; *Rec. his Agony*. In this Manner unite every Action of Life and every Act of Virtue, of *Love*, *Humility*, *Obedience*, &c. to the Actions and Virtues exercised by *Jesus Christ* when here on Earth.

BY this *Practice* (*That we may present every Man perfect in Christ Jesus, Col. i.*) you will trace in yourself the Image of a *perfect Christian* ; you will *sanctify Christ in your Heart*, 1 Pet. iii. His *Life will be manifested in your Body*. 2 Cor. iv. You will be a *Christian* according to the true Purport of the Name, i. e. *Another Christ*. *Aug.* You will put off the *Old Man* ; and be renewed in the Spirit of your Mind ; and put on the *New Man*, who, according to God is created in *Justice and Holiness of Truth*. Eph. iv. You will be alive to God in Christ Jesus. Rom. viii. And, *Do this and thou shalt live*, Lu. x. with God and our Lord Jesus, forever in Heaven.

N. B. The Lessons for the remaining Days, may be taken from the Introductory Instructions. 28th Day. God and Religion, p. 1. 29th Day. The Adoration and Worship of God, p. 4. 30th Day. The first and greatest Commandment, p. 7. 31st Day. Baptism. The Maxims taught by Jesus Christ, p. 15. or Christian Perfection, p. 30. Actions and Employ of the Day, p. 47. The Benefit to be reaped from the Observance of the aforesaid Duties, &c. p. 71.

AFTERNOON PRAYERS

ON

SUNDAYS and HOLY DAYS.

UNDER Apprehension, the following Prayers may be disapproved, as in some Measure deviating from those used by the Church in that Part of the divine Service: I beg leave to say, my Defence with them that do examine me is this: to speak to Men (the Poor and Illiterate of our R. C.) unto Edification, and Exhortation and Comfort. 1 Cor. ix. 3. xiv. 3. Great undoubtedly is the Benefit of joining with the Church in her Prayers; and, Singing with the Spirit. 1 Cor. xiv. 15. But, the greater Part of our R. C. enjoy not the Opportunity of attending personally on this Part of the Divine Service, either in a public or private Chapel. And as it varies in the Psalms, Hymns, &c. almost every Sunday and Holy Day, it is impracticable to them to join. Besides, their Illiterature will not allow them to penetrate into the Doctrine or Mysteries couched under most of the Psalms; so as to excite in themselves suitable Sentiments and Affections of Devotion. Therefore to afford them some Relief under those Difficulties, and to render this Part of the Divine Service more adequate to their Capacity and to the above Purposes; I have culled from the Psalter and Manual; such Psalms, Hymns, &c. that tend directly and simply to praise, extol, and glorify God in his divine Attributes of Majesty, Power, Love, Goodness, &c.

This, I hope, will remove the apprehended Disapprobation, and obtain an indulgent Permission for the Perusal of them, at least by the Poor and Illiterate for whom they are chiefly designed,

signed, in their private Abodes, distant from a public or private Chapel.

O U R Father, &c. Hail Mary, &c.

✠ O God! Incline to my Aid: O Lord! make haste to help me. Glory be to the Father, &c.

O Lord hear my Prayer: and let my Cry come to Thee. Let my Prayer ascend gratefully to Thee as Incense in thy Sight; and the lifting up of my Hands, as the Evening Sacrifice, which thy beloved Son Jesus Christ offered to Thee his Eternal Father, in an unbloody Manner upon the Evening of his Death; and, after, in a bloody Manner upon the Cross.

Ant. Come let us rejoice to the Lord who made us: Let us sing joyfully to God our Saviour; and in *Psalms* let us joyfully sing to Him. *Pf.* xciv.

P S A L M CXLIV.

The Subject. God is, and ought to be for ever praised for his immense, infinite, glorious Majesty; marvellous Works, Mercies and Blessings: for his Power, Wisdom and Justice, who will reward the Good and destroy the Wicked.

I WILL extol Thee, my God, O King! and I will bless thy Name for ever and ever! I will never cease to express the delightful Sense I have of all thy glorious Attributes, whereby Thou art made known to us?

Every Day will I bless Thee, and I will praise thy Name for ever and ever! This shall be my daily Employment; and I will sing joyful Hymns in Praise of thy glorious Perfections, without End.

Great is the Lord, and exceedingly to be
Y 2 praised,

praised, and of his Greatness there is no End!
It is unsearchable.

One Generation shall praise thy Works to another, and shall declare thy *Almighty* Power!

They shall speak the Magnificence of the Glory of thy Sanctity; and shall tell thy marvellous Works; *and thy miraculous Providence for the Preservation of thy People!*

And they shall speak of the Might of thy terrible Acts; and shall declare thy Greatness!

And they shall abundantly utter the Memory of thy great Goodness, and they shall rejoice in thy Justice!

The Lord is gracious and full of Compassion: patient and very merciful.

The Lord is sweet *and good* to all: his tender Mercies are over all his Works.

May all thy Works praise Thee, O Lord! and all thy Saints bless Thee.

They shall tell the Glory of thy Kingdom and shall speak thy Might.

That they may make thy Might known to the Children of Men: and the Glory of the Magnificence of thy Kingdom.

Thy Kingdom is an everlasting Kingdom, and thy Dominion *endureth* throughout all Generations.

The Lord is faithful in all his Words: and holy in all his Works.

The Lord lifteth up all that fall, and setteth up all that are bruised *by Misery and Affliction.*

The Eyes of all wait upon Thee, and Thou givest them their Meat in due Season.

Thou openest thy Hand, *bountiful of thy Blessings*, and Thou fillest every living Creature with Blessing, *satisfying their just Desires.*

The

The Lord is just in all his Ways: and holy in all his Works: *in all the Dispensations of his Providence, exceedingly merciful and kind in all that befalls us: and therefore let us gratefully acknowledge it.*

The Lord is nigh to all that call upon Him: to all that call upon Him in Truth: *with a sincere Heart, truly disposed to be faithful to Him.*

He will fulfil the Desire of them that fear Him: He will also hear their Cry, and will save them. *Though he let them fall into Troubles and Straits, if they be religious and fear to offend Him, in due Time He will be moved by their importunate Prayers, to send them a seasonable Deliverance.*

The Lord preserveth all them that love Him: but all the Wicked will He destroy.

My Mouth shall speak the Praise of the Lord: and let all Flesh bless his holy Name for ever and for ever and ever. *For which, and his Benefits to me, I will never cease to praise and Thank the Lord, and bless his incomparable Goodness and Power, and careful Providence.*

Glory be to the Father, &c.

P S A L M XCV.

The Subject. *All People and Nations are invited to praise the Blessed Trinity, for Christ's Incarnation and spiritual Kingdom throughout the World. Even inanimate Creatures acknowledging his Majesty and judicial Power.*

Ant. 'Tis a good Thing to give Thanks to the Lord, and to sing Praises to thy Name, O most High. Ps. xci. 1.

SING ye to the Lord a new Song. *Praise Him for his extraordinary Benefit which he hath bestowed upon us, by sending his only Son to redeem*

us from the Slavery of the Devil and Sin. Let all the Earth join together with us, to sing his Praises.

Sing ye to the Lord, and bless his Name, O God, Father, Son, and Holy Ghost, and shew forth his Salvation from Day to Day : *and with joyful Hearts publish the Deliverance He hath wrought for us.*

Declare his Glory among the Gentiles (Heathens); *his Wonders among all People.* For the Lord is great and exceedingly to be praised. He is to be feared above all Gods (*that the World accounted Gods*).

For all the Gods of the Gentiles are Devils (usurping in Idols divine Honour): *but the Lord made the Heavens and the Earth, which abundantly declare the Greatness and Splendour of his Majesty.*

Glory and Majesty surround Him; Holiness and Magnificence shine forth in his Sanctuary. *And who is able to express the Brightness and Magnificence; the Power and Beauty wherewith He manifests himself to us?*

People of all Nations, bring ye your Offerings to the Lord; *ye Gentiles bring to the Lord the Offerings which you give to imaginary Gods:* Come and offer to the Lord Honour and Glory; Come render to the Lord the Glory due to his Name.

Bring your Offerings and enter into his Temple, adore the Lord in his holy Court.

Let the whole Earth tremble before his Face: Publish among the Gentiles that the Lord (Christ) hath taken Possession of his Kingdom; *that He is the sovereign Lord of the World.*

For He set right the whole Earth, *depraved by*

by Idolatry, which shall not be moved from the Doctrine of the Gospel, Faith, and the true Knowledge of God.

Let the Heavens rejoyce, and let the Earth be glad; let the whole Universe, and particularly Mankind be filled with Joy at this blessed News.

Let the Sea and all it contains resound with Gladness.

Let the Fields be joyful and all that is therein.

Then shall all the Trees of the Woods rejoyce before the Lord, for He cometh, for He cometh to judge the Earth. He shall judge the World in his Justice, and People in his Truth. For He comes to reform the World, and will govern Mankind by righteous and merciful Laws; and faithfully keep his Word with all those that truly observe them.

Glory be to the Father, &c.

P S A L M XCIX.

The Subject. All are invited to praise and rejoyce in God the Creator of all Things.

Ant. This is the Day which the Lord hath made; Come, let us rejoyce and be glad therein. Ps. cxvii. 24.

MAKE ye Jubilation to God, all the Earth. Let all the People of the Earth lift up their Voices, in triumphant Songs, to the Honour of the Lord, who deserves all our Praises. Serve the Lord with Gladness.

Come before his Presence, exulting. Let the Service of the Lord be your Delight and greatest Pleasure.

Know ye that the Lord He is God, it is He that hath made us, and not we ourselves: we are his People and the Sheep of his Pasture. He is the Creator and the Governour of the
Y 4 World:

World: who gave us our Being and all the good Things we enjoy, and who takes a tender Care of us.

Enter into his Gates with Thanksgiving, and into his Courts with Praise: be thankful unto Him, and bless his Name. *Thank Him for all his Benefits, and praise his incomparable Perfections.*

For the Lord is good: his Mercy is everlasting: and his Truth endureth to all Generations. *For as his Power is transcendent so is his Goodness, as appears by his never-failing Bounty towards us.*

Glory be to the Father, &c.

P S A L M CXII.

The Subject. *God is to be praised for his Greatness and Glory, and above all Things for his Providence towards the meanest of the Children of Men.*

Ant. Praise the Name of the Lord: O ye Servants of the Lord, praise the Lord: in the Courts of the House of God. O praise the Lord, because the Lord is good. *Pf. cxxxiv.*

PRAISE ye the Lord ye Children, O ye Servants of the Lord, praise the Name of the Lord. *Be not remiss in this heavenly Employment; but, with your best Affections praise the Power, Wisdom, and Goodness of his eternal Providence.*

Blessed be the Name of the Lord from this Time forth and for evermore.

Praise Him now and wish He may be worthily praised, by every one as long as the World shall last.

From the rising of the Sun, unto the going down of the same, the Name of the Lord is to be praised.

The

The Lord *is* high above all Nations *and* his Glory above the Heavens.

Who *is* like unto the Lord our God, who dwelleth on High, and beholdeth the low Things in Heaven and in Earth.

Raising up the Needy from the Earth, and lifting up the Poor out of the Dunghill that He may set him with Princes, even with the Princes of his People.

Who maketh the barren Woman to keep House, *and to be* a joyful Mother of Children. *Praise ye the Lord.*

Glory be to the Father, &c.

P S A L M CXXXIV.

The Subject. *God being marvellous in Himself, hath shewed his Power and Goodness in all his Works, as well in general to all the World, as in particular towards every one.*

Ant. Rejoice in the Lord, O ye Righteous, for Praise is comely for the Upright. Let your Hearts be perpetually filled with delightful Thoughts of Him.

CONFESS ye to the Lord, *give Thanks to Him*, for he is good: for his Mercy endureth for ever.

Confess ye, give Thanks to and praise the God of Gods: for his Mercy, &c.

Confess ye to the Lord of Lords, *give Thanks to, and praise the* Blessed Trinity, One God, the Father, Son, and Holy Ghost: for his Mercy, &c.

To Him who alone doth great Wonders: for his Mercy, &c.

To Him that by Wisdom made the Heavens: for his Mercy, &c.

To

To Him that stretched out the Earth above the Waters : for his Mercy, &c.

To Him that made the great Lights : for his Mercy, &c.

The Sun to rule by Day : for his Mercy, &c.

The Moon and Stars to rule by Night : for his Mercy, &c.

To Him that smote *Egypt* in their First-born : for his Mercy, &c.

And hath redeemed us : for his Mercy, &c.

Who giveth Food to all Flesh : for his Mercy, &c.

Confess ye to the God of Heaven : Confess ye to the Lord of Lords : for his Mercy, &c.

Raise your Hearts to give Him Thanks with the highest Praises : whose Power extends itself beyond this Earth, even to the highest Heavens : for his Kindness is so unwearied ; that we may hope from thence to be ever receiving more and more of his Blessings.

Glory be to the Father, &c.

The little C H A P T E R.

BLESSED be God and the Father of our Lord *Jesus Christ*, who according to his great Mercy hath regenerated us to a lively Hope ; by the Resurrection of *Jesus Christ* from the Dead, to an Inheritance incorruptible and undefiled, and that fadeth not, reserved in Heaven for you. 1 *Pet.* i. 3.

R. Thanks be to God.

Let us bless the Father and the Son with the Holy Ghost ; let us praise and extol him for ever.

Blessed art Thou, O God, in the Firmament of the Heaven, and praised and glorified and extolled for ever.

H Y M N.

H Y M N.

O GOD! by whose Command is sway'd
 This order'd World, which Thou hast made,
 Parent of Heavenly Clemency,
 In Nature One, in Persons Three!
 ASSIST us whilst our Minds we raise,
 Inflamed with thy Immortal Praise:
 That with our sober Thoughts we may
 For ever our Thanksgiving pay.
 THOU Great Mysterious Three and One!
 Whose Power commands this World, alone!
 Whilst we our Ev'ning Voices raise,
 Vouchsafe to listen to thy Praise.
 THE fiery Sun now rolls away,
 And hastens to the Close of Day:
 Thy brightest Beams, O Lord! impart,
 And rise in our benighted Heart.
 TO us, the Praises of thy Name
 Are Morning Song and Ev'ning Theme,
 So may we sing ourselves to rest
 Amidst the Music of the Blest.
 TO God the Father and the Son
 And Holy Spirit, Three in One,
 Be endless Glory; as before
 The World began, so Evermore. *Amen.*

V. Be the Name of the Lord blessed, from
 henceforth, now and for ever.

R. From the Rising of the Sun, to the
 Setting, the Name of the Lord is praise-worthy.

Ant. before Magnificat.

AND they rested not Day and Night, ^{Apoc. iv.}
 Saying, *Holy, Holy, Holy*, Lord God
 Almighty, who was, and who is, and who is to
 come. Thou art worthy, O Lord our God, to
 receive Glory, and Honour and Power: be-
 cause Thou hast created all Things, and for
 thy Will they were, and have been created.

Luke i. 46. **M**Y Soul doth magnify the Lord ; and my Spirit hath rejoiced in God my Saviour. Because He hath regarded the Humility of his Hand-maid ; for behold henceforth, all Generations shall call me blessed. Because He that is mighty hath done great Things to me ; and holy is his Name. And his Mercy is from Generation to Generation upon them that fear Him. He hath shewed Might in his Arm ; He hath scattered the Proud in the Conceit of their Heart. He hath deposed the Mighty from their Seat, and hath exalted the Humble. He hath filled the Hungry with good Things, and the Rich he hath sent away empty. He hath received *Israel* his Child : being mindful of his Mercy. As he spake to our Fathers, to *Abraham*, and to his Seed for ever. Glory be to the Father, &c.

After Mag. Ant.

AND every Creature which is in Heaven and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them : I heard all saying : To Him that sitteth upon the Throne and to the Lamb, *Benediction* and *Honour*, and *Glory* and *Power*, for ever and ever. *Amen.*

The Lit. Lord have Mercy on us : Christ have Mercy on us : Lord have Mercy on us. Our Father, &c. Lord hear my Prayer, and let my Cry come to Thee.

P R A Y E R.

Let us pray. **O** God ! who by the Humiliation of thy Son, hath raised up the fallen World, Grant to thy Faithful perpetual Comfort, that having been delivered by Thee from

from everlasting Death, they may be established by Thee in Possession of Life everlasting.

O God of Power; Fountain of all Good, inflame our Hearts with the Love of thy holy Name, and grant in us, the Increase of Religion, that Thou mayst improve in our Souls whatever is good, and by the Love of Piety preserve whatever Thou hast improved, Through our Lord *Jesus Christ* thy Son, who liveth and reigneth with Thee, in the Unity of the *Holy Ghost*, one God World without end. *Amen.*

The SUFFRAGE.

BLESSED *Mary*, and all ye Saints; intercede for us to the Lord, that we may merit to be assisted by Him unto eternal Salvation.

V. Blessed are they that dwell in thy House, O Lord!

R. They shall praise Thee for ever and ever.

Let us pray. **G**RANT, O Lord God! we beseech Thee! that we thy Servants may enjoy a constant Health of Body and Mind: and by the glorious Intercession of *Blessed Mary*, ever Virgin, be delivered from present Sorrows, and possess everlasting Joy.

May all thy *Saints*, we beseech Thee, O Lord! every where assist us, that whilst we celebrate their Merits, we may find their Patronage. Grant us thy Peace; in our Time; and drive away all Wickedness from thy Church: direct our Ways, Actions, and Desires, and those of all thy Servants, in the Prosperity of thy saving Conduct: Grant to our Benefactors eternal Blessings, and to the Faithful departed,
everlasting

everlasting Rest, through our Lord *Jesus Christ*,
&c. *Amen.*

Lord hear my Prayer, and let my Cry come
to Thee. Let us bless the Lord; Thanks be
to God. May the Souls of the Faithful de-
parted, through the Mercy of God, rest in
Peace. *Amen.* Our Father, &c.

*The following HYMNS may be said on the Festi-
vals of Our Lord's Nativity, Epiphany,
Easter, Ascension, and on Whitsunday.*

NATIVITY.

O CHRIST, the World's Redemption!
Co-partner of thy Father's Throne:
With gracious Ear, our vows attend,
Whilst round the World our Prayers ascend,
THE God of Nature, for our Sake,
Our servile Nature chose to take;
With Flesh to lend our Flesh his Aid,
And save the Works, his Hands had made.
MAY Age to Age ever sing
The Virgin's Son and Angels King;
And praise with celestial Host
The Father, Son, and Holy Ghost. *Amen.*

EPIPHANY,

O CHRIST, the World's Redemption!
Co-partner of thy Father's Throne:
With gracious Ear, our Vows attend,
Whilst round the World our Prayers ascend,
BEHOLD a Star descends To-day
And leads the Sages on their Way,
To carry their mysterious Load
By Light, to Light's own Fountain, God;
TO God the Censer's Smoke ascends;
The Gold the Sov'reign King attends:
In Myrrh, the bitter Type we see
Of Suffering and Mortality.
GLORY to thee, O Christ, whose Rays
Illustrated the Gentile's Ways;
With equal Praise still repeat
The Father and the Paraclete. *Amen.*

EASTER

E A S T E R.

O CHRIST, the World's Redemption!
 Co-partner of thy Father's Throne:
 With gracious Ear, our vows attend,
 Whilst round the World our Prayers ascend.
 THE Dead's first-born, resumes his Breath
 And forces thro' the Gates of Death:
 To come victorious and increase
 The Triumphs of his own Decease.
 FROM Death of Sin, O *Jesus* free
 Them that are born again to Thee;
 Be Thou alone our chosen Guest
 And everlasting Paschal Feast:
 MAY endless Worlds the Glories tell
 Of Christ, who vanquish'd Death and Hell,
 And one eternal Praise repeat
 The Father and the Paraclete. *Amen.*

A S C E N S I O N.

O CHRIST, the World's Redemption!
 Co-partner of thy Father's Throne:
 With gracious Ear, our Vows attend,
 Whilst round the World our Prayers ascend;
 O Saviour Christ! O God most High!
 Whose glorious Triumph decks the Sky,
 Arising from the World's Defeat,
 With Tyrant Death beneath your Feet.
 THEN Lord with the Release of Sin
 Let thy triumphant Grace begin:
 And sweetly draw our Hearts to thee,
 Our Center and Felicity.
 MAY endless Worlds Christ's Triumphs own
 Ascending his immortal Throne,
 And one eternal Praise repeat
 The Father and the Paraclete. *Amen.*

W H I T S U N D A Y.

O CHRIST, the World's Redemption!
 Co-partner of thy Father's Throne:
 With gracious Ear, our vows attend,
 Whilst round the World our Prayers ascend.
 NOW *Christ* had pierc'd the Skies to claim
 His Father's Throne from whence he came:
 About

About to send the sacred Dove,
 The Holy Ghost, true God of Love.
THE Day was come, on which behold!
 The Ghostly God—
 Came down to take his new Abode.
NOW Gracious God! with bended Knee,
 Thy Spirit's Gifts we ask of Thee.
 May all the sev'nfold Fountains flow
 And shed their Grace on us below.
MAKE us eternal Truths receive,
 And practise all that we believe.
 Give us Thyself, that we may see
 The Father and the Son by Thee. *Amen.*

*The following HYMN may be said on the
 Festival of a Saint or Saints.*

O CHRIST before whose Throne of Grace
 Thy Mother stands to plead our Case:
 Exert thy Love, and grant that we
 May share thy Father's Clemency.
ANGELS, Archangels, Thrones and Pow'rs
 And all who guard the heavenly Tow'rs;
 From present, past, and future Ill,
 With watchful Eye preserve us still.
BLEST Prophets and Apostles plead
 Our guilty Cause; and intercede
 With our offended Judge, that we
 With Tears may move his Clemency.
MAY Martyrs Robes of purple Dye
 With Stoles of white Confessors vie;
 And both prevail to call us home
 From Exile, and reverse our Doom.
CHASTE Train of Virgins; blest Supplies,
 Who, nurs'd in Deserts, fill the Skies:
 And all the Choirs of Saints obtain
 That we with you may jointly reign.
PRESERVE thy faithful Kingdom free,
 From Unbelievers Tyranny;
 That all mankind united, may
 One Pastor of our Souls obey.
GREAT Everliving God, to Thee
 In Essence One, in Persons Three;
 May all thy Works their Tribute bring,
 And every Age, thy Glory sing. *Amen.*

A General

A general Prayer on the Festival of a Saint.

O God, who makest us to rejoice in the yearly Solemnity of Blessed *N.* mercifully grant, that we may be inflamed with a Desire of imitating the Life of him (her) (them) whose Merits we commemorate. Thro' our Lord *Jesus Christ*, &c.

Another. **G**RANT, we beseech Thee, Almighty God! that the Example of thy Saints *N. N.* may excite in us a Desire of amending our Lives, that whilst we celebrate their Festivals, we may imitate their Actions. Thro' our Lord *Jesus Christ*, thy Son, who, &c.

EVENING PRAYERS Or, COMPLINE.

The Blessing. **G**OD be merciful to us, and bless us, and shew us the Light of his Countenance, and be merciful to us. *God our God* bless us, ✠ *God the Father, Son, and Holy Ghost*, bless us: and let all the Ends of the Earth fear Him. *Pf. lxxvi. 1, 8.*

The Short Lesson. **B**rethren! yourselves perfectly know, that the Day of the Lord shall so come, as a Thief in the Night. But you, Brethren, are not in Darkness; that that Day should overtake ^{1 Thess. v.} you, as a Thief: for all you are the Children of Light, and Children of the Day: we are not of the Night nor of Darkness. Therefore let us not sleep as others do: but let us watch and be sober. For God hath not appointed us unto Wrath, but unto the Purchasing of Salvation by our Lord *Jesus Christ* who died for us: that, whether we watch or sleep, we may live toge-

ther with him. For which Cause comfort one another, and edify one another. And Thou, O Lord, have Mercy on us. R. Thanks be to God. Our Help is in the Name of the Lord: who hath made the Heaven and the Earth.

Our Father, &c. *I confess to Almighty God, &c.*

The Almighty God have Mercy on us, &c.
The Almighty and Merciful God, &c.

Convert us, O God our Saviour! and turn away thy Anger from us.

O God incline unto my Aid, &c. Glory be to the Father, &c.

P S A L M LXXVI.

The Subject. *Every Faithful and Devout Person meditating on God's Bounty, examineth his Conscience, that nothing be in his Soul that may offend God, who is always ready to forgive: and therefore he still reneweth his Purpose of serving God sincerely.*

Ant. I will both lay me down in Peace and Sleep: For Thou, O Lord, only makest me dwell in Safety. Ps. iv.

WITH my Voice I cried unto the Lord (even) to God with my Voice, and He gave Ear to me. *I have incessantly made my Prayer to God, in the Day, and I will still most earnestly intreat his Favour at Night.*

.In the Day of my Tribulation I sought God, with my Hands in the Night: and I was not deceived. *With unwearied Diligence, Day and Night I spread out my Hands to Him, in Token that all my Dependance is upon his Power and Goodness alone.*

My Soul refused to be comforted, I was mindful of God, and was delighted, and was exercised, and my Spirit fainted. *Though I was sometimes*

Sometimes in Anguish, yet I relied so firmly on God, that I was exceedingly comforted.

My Eyes prevented the Watches: I was troubled and spoke not. *My Heart being inwardly attentive.*

I thought upon the Days of old, and eternal Years I had in Mind.

And I meditated in the Night with my Heart, I communed with it, and swept my Spirit with diligent Search. And I said: now have I begun.

I have been mindful of the Works of the Lord: surely I will remember thy Wonders of old.

And I will meditate in all thy Works.

What God is great as our God?

Thou art the God that dost Wonders.

Thou hast made thy Power known among the People.

Thou hast—redeemed thy People.

Glory be to the Father, &c.

P S A L M XC.

The Subject. *Whosoever faithfully and firmly trusteth in God's Providence, is secure from all Dangers. Angels shall defend him. And God assureth him of his Protection.*

HE that dwelleth on the Help of the Highest, shall abide under the Protection of the God of Heaven. *He rests safe and secure in his Custody, and troubles himself no farther, and fears not any Danger; because as God is Almighty, so will He never fail those that piously confide in Him.*

He will say to the Lord, Thou art my Protector and my Refuge: my God! in Him will I trust. *He is the Sovereign of the World, and so good to me upon all Occasions that I will never distrust his Kindness.*

Because He hath delivered me from the Snare of the Fowler, and from the harsh Word. *And He will surely deliver me alike from every Evil.*

With his Shoulders He shall overshadow Thee: and under his Wings Thou shalt hope. *For He will affectionately defend Thee as a Hen doth her young ones under her Wings, and trusting to his benign Providence, and depending upon his faithful Word; oppose that as a Shield and Buckler to all the Dangers which threaten Thee.*

For, His Truth shall encompass Thee with a Shield: Thou shalt not be afraid of the Terror of the Night.

Nor of the Arrow that flieth in the Day, nor of the Pestilence that walketh in Darkness, nor of any Assault, or Devil, at Noon-day. *Infectious Diseases which rage in the hottest Season.*

A Thousand shall fall at thy Side, and Ten Thousand at thy Right Hand: but to Thee, the Evil shall not approach. *Thou shalt remain untouched.*

Only with thy Eyes shalt Thou behold: and shalt see the Reward of the Wicked. *The divine Vengeance in punishing them.*

Because Thou, O Lord, art my Hope: Thou hast made the Highest thy Refuge. *And I have placed my Hope and Confidence in Thee, O Lord; who art a Sanctuary, to which no Violence can approach.*

There shall no Evil befall Thee: neither shall any Plague come nigh thy Dwelling. *Therefore rest still assured my Soul, that He will suffer no Mischief to befall thee.*

Because He hath given his Angels Charge over Thee: to keep Thee in all thy Ways.

They shall bear Thee up in their Hands: lest Thou

Thou dash thy Foot against a Stone. *As a Nurse doth her Child, and with such a solicitous Affection.*

Thou shalt tread upon the Asp and the Basilisk: the Lion and Dragon shalt Thou trample under Feet. *And they shall not be able to hurt Thee.*

Because he hath hoped in me; I will deliver him: I will protect him because he hath known my Name. *And acknowledged me to be the only safe Refuge, and relied on my Power for his Protection.*

He shall call upon me, and I will answer him: I will be with him in Trouble, I will deliver him, and glorify him. *I will grant him all his Petitions, afford him suitable Comfort; and after a happy Deliverance I will make him great and illustrious.*

With long Life will I satisfy him, and shew him my Salvation. *I will still give him evident Proofs of my Care of him, and Kindness towards him.*

Glory be to the Father, &c.

P S A L M CXXXIII.

The Subject. *All those who serve God, are invited to pray to Him, and praise him by Day and by Night.*

BEHOLD now, bless ye the Lord, all ye Servants of the Lord.

Ye that stand in the House of the Lord, in the Courts of the House of God,

By Night, lift up your Hands in the Sanctuary and bless the Lord. *Not only by Day, but by Night also, reverently wait upon Him in his House; and cease not to declare how great and how good the Lord is. Be fervent in your Devotion; and disclaiming all Dependance on any Thing else; praise the Lord in his Sanctuary, with pure*

Hearts and clean Hands ; and give Thanks for all his Benefits.

The Lord that made Heaven and Earth bless Thee out of *Sion*. *May the great Lord, who, though He cannot be confined, being the Creator of all Things, yet hath his special Residence in his Temple, dispense his Blessings both heavenly and earthly from hence, unto every one.*

Glory be to the Father, &c.

The H Y M N.

O GOD ! who by alternate Sway,
Didst make the Night succeed the Day ;
That tir'd with Labour, we may close
Our wearied Eyes in soft Repose.

GRANT that our Evening may be bright
Unmixt with Shades of sinful Night ;
That so eternal Glory may
Conclude our Life's laborious Day.

THEN we, before the Close of Day,
Beg that thy usual Mercies may
Direct us with thy purer Light,
Thro' all the Dangers of the Night.

SUPPRESS our Foes infernal Arts,
Lest sensual Dreams defile our Hearts.
With vain deluding Thoughts that creep
On heedless Minds disarmed with Sleep.

IN this most Gracious *Father* hear
Thro' *Christ* thy equal Son, our Pray'r,
Who with the *Holy Ghost* and Thee
Resides and reigns eternally. *Amen.*

The little C H A P T E R.

IN the Path of thy Judgments, *O Lord!* we
have patiently expected Thee : thy Name
and thy Memorial are in the Desire of the Soul.
My Soul hath desired Thee in the Night. Yea
and with my Spirit, in my Heart I will watch

to Thee in the Morning. *If. xxvi. Thanks be to God.*

V. Preserve us, O Lord! as the Apple of thy Eye. *R.* And protect us under the Shadow of thy Wings.

Lit. Lord have Mercy on us: *Christ* have Mercy on us: *Lord* have Mercy on us.

Thou, O Lord! art in us, and we call upon thy holy Name; forsake us not, O Lord our God!

V. Vouchsafe, O Lord, to keep us this Night: *R.* Without Sin. *V.* Let thy Mercy be upon us, O Lord! *R.* As we hoped in Thee,

A PRAYER in Memory of the three Hours, during which our Blessed Redeemer hung upon the Cross; and of the seven last Words He uttered.

O Lord Jesus Christ! who hanging upon the Cross didst cry out, *Father forgive them for they know not what they do.* May these Words, and the Merits of thy most bitter Passion and Death, plead for me the Forgiveness of my Sins, and Pardon for all that have injured me. *This Day Thou shalt be with me in Paradise.* Grant me so to live, that at the Hour of my Death, I may hear the same from Thee. *Woman behold thy Son—behold thy Mother.* Grant that thy Love and true Charity may associate me to thy Mother. Holy Mary, Mother of Christ, by your Intercession reconcile me to thy Son, and pray for me a Sinner at the Hour of my Death. *My God! My God! why hast Thou forsaken me!* Help me, O Jesus, in all my Tribulation and Anguish, and particularly

in my last Moments, who hast redeemed me by thy precious Blood. *I Thirst.* Grant! I may always thirst after Thee, the Fountain of Life and eternal Happiness. *'Tis consummated.* Grant! I may direct my whole Life to Thee and consummate it in thy Love and Service. *Father into thy Hands I commend my Spirit.* Grant, O Jesus! I may breathe forth my Soul in thy Arms, at my last Moment of Life. O hide me then in thy Wounds, defend me from the malignant Enemy, let nothing separate me from Thee, and do Thou, O my blessed Redeemer, receive my Soul.

The SONG of SIMEON. Lu. ii. 29.

NOW dost Thou, O Lord! dismiss thy Servant in Peace; according to thy Word. For, my Eyes have seen thy Salvation which Thou hast prepared before the Face of all People. A Light to enlighten the Gentiles; and the Glory of thy People *Israel.*

Ant. Save us, O Lord! waking, and preserve us sleeping, that we may watch with Christ, and rest in Peace. *Amen.*

Lord hear my Prayer. And let my Cry come to Thee.

The P R A Y E R.

VISIT, we beseech Thee, O Lord! this Habitation; and repel far from it all the Snares of the Enemy. May thy holy Angels dwell therein to keep us in Peace; and thy Blessing be always upon us. Through our Lord, *Jesus Christ.* Amen.

We beseech Thee, O Creator of all Things, to preserve us this Night, according to thy usual

usual Mercy, from all Danger both of Body and Soul; and particularly from a sudden and unprovided Death, that we may rise again to praise Thee; and every Day advance in the Work of our Salvation. Through Christ our Lord. *Amen.*

Lord hear my Prayer: and let my Cry come to Thee. Let us bless the Lord: Thanks be to God. And may the Souls of the Faithful departed, through the Mercy of God, rest in Peace. *Amen.*

The Blessing. The Almighty and Merciful God, ✕ Father, Son, and Holy Ghost, bless and preserve us. *Amen.*

The Anthem to the Blessed Virgin Mary.

HA I L happy Queen! Thou Mercy's Parent Hail!
Life, Hope, Comfort of this earthly Vale;
To Thee Eve's banish'd Children raise their Cry
In Sighs and Tears, to Thee we Suppliants fly.
Rise glorious Advo'trice, exert thy Love,
And let our Vows those Eyes of Pity move.
O sweet, O pious Maid! for us obtain,
For us who long have in our Exile lain,
To see thy Infant *Jesus*, and with Him to reign. }

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the Promises of Christ.

The P R A Y E R.

O Almighty and Eternal God! who by the Co-operation of the Holy Ghost, didst so prepare the Body and Soul of the glorious Virgin *Mary*; that She might become a Habitation worthy of thy Son: Grant that we who rejoice in her Commemoration, may by her pious Intercession, be delivered both from present

sent Evils and from everlasting Death. Through the same Christ our Lord. *Amen.*

Our Father, &c. Hail Mary, &c. I believe in God, &c.



N. B. *At the Benediction of the most Holy Sacrament may be said the Prayers, as at Mass, p. 111. and the following*

H Y M N.

SING, O my Tongue! adore and praise
The Depth of God's mysterious Ways;
How *Christ*, the *Gentiles King*, bestowed
His *Flesh* concealed in human Food;
And left *Mankind*, the *Blood* that paid
The *Ransom* of the *Souls* He made.

BORN from above, and born for *Man*,
From *Virgin's Womb* his *Life* began:
He liv'd on Earth, and preach'd to sow
The *Seeds* of heavenly *Truth* below:
Then seal'd his *Mission* from above,
With strange *Effects* of *Power* and *Love*.

'T WAS on that *Evening*, when the last
And most *mysterious Supper* past:
When *Christ* with his *Disciples* sat,
To close the *Law* with *legal Meat*;
And, with his *Hands*, *Himself* bestow'd
The *Christian's Food*, and *Lamb* of *God*.

THE *Word* made *Flesh* for *Love* of *Man*,
With *Words*, of *Bread* made *Flesh* again;
Turn'd *Wine* to *Blood*, unseen by *Sense*,
By *Virtue* of *Omnipotence*:
And here the *Faithful* rest secure
Whilst *God* can vouch, and *Faith* insure.

TO this *mysterious Table* now,
Our *Knees*, our *Hearts*, and *Sense* we bow;
Let *ancient Rites* resign their *Place*
To nobler *Elements* of *Grace*;
And *Faith* for all *Defects* supply,
Whilst *Sense* is lost in *Mystery*.

TO God the *Father*, born of *None*,
To *Christ* his co-eternal *Son*;
And *Holy Ghost*, whose equal *Rays*
From *Both* proceed: one equal *Praise*,
One *Honour*, *Jubilee*, and *Fame*,
For ever bless thy glorious *Name*.

The Antiphon. O *Sacred Banquet*, wherein *Christ*
is received, the *Memory* of
his *Passion* is renewed, our *Mind* is replenished
with *Grace* and a *Pledge* of future *Glory* is given
us! *Alleluia*.

V. Thou hast given them *Bread* from *Hea-*
ven. *Alleluia*.

R. Replenished with all *Sweetness* and *De-*
lights. *Alleluia*.

The Prayer. O God, who, in this wonderful
Sacrament hath left us a perpe-
tual *Memorial* of thy *Passion*; Grant us, we be-
seech Thee, so to reverence the sacred *Mysteries*
of thy *Body* and *Blood*, that we may continually
find in our *Souls*, the *Fruit* of thy *Redemption*;
who with the *Father* &c.

THE END OF THE SECOND PART.

THE
W H O L E D U T Y
O F A
C H R I S T I A N.

P A R T III.

The Christian Education of Children.

Hast thou Children? Instruct them and bow them from their Childhood: In order to form in them early Habits of Virtue and Piety. *Ecclus. vi. 25.*

PARENTS must undoubtedly be the Teachers of their Children. It is their parental Duty, and it ought to be their chief Care and most earnest Study and Endeavour to bring them up truly the Children of God their heavenly Father. To effect this, does not belong wholly to *Priests* or *Pastors*. *Parents* must first sow and plant in the Minds and Hearts of their Children the Principles of *Religion, Piety* and *Virtue*: *Priests* may after water by their Instructions, and inlay upon the Ground-work, what may by God's Grace conduce to preserve, increase, and bring to Maturity, that which hath been sown and planted by *Parents*. For, 'tis certain, if *Parents* are themselves well instructed and truly pious, they can do more good by much, than *Priests* can do. We can only instruct them, in the Church, in Points of Religion or Catechism; and this only on certain Days, often but once in a Month,
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and seldom more than once in a Week ; and for a short Time, when *Children* are mostly dissipated and little attentive. Whereas *Parents* have them constantly at Home with them. They can take the Moments when they are most docile : they know their Capacity and Inclinations : They can instruct them at Leisure, at least for the Short Space of a Quarter or Half of an Hour, at different Intervals. And this Practice must be of long Continuance ; for as *Children* cannot apply themselves much at once, *Parents* must frequently call them to it, even daily in the Course of the Week, and advance in their Instruction in Proportion as their *Children* advance in Age and Judgment.

Parents are moreover as the visible *Guardian Angels* of their *Children* ; and as such they must watch continually over them, to conduct them in the Way of *Virtue* and *Piety* ; to instil into their Minds and Hearts suitable Sentiments of *God* and *Religion* ; to instruct them carefully in their respective Duties to *God*, to themselves, and to every Neighbour, and to keep them at a Distance from every Danger of Evil, that so they may, as much as possible, preserve in their *Children*, their baptismal Innocence unfulled. *Train up a Child in the Way he should go ; and when he is old, he will not depart from it.* Prov. xxii. 6. Instruct him so soon as ever he is capable, and season his *Mind* with the *Principles* of *Virtue*, before he receives other *Impressions* : and 'tis most likely they will grow up with him ; so that when he is older, he will not forsake them ; but retain them as long as he lives.

God speaking of the *Law*, which He had given to his chosen *People*, doth expressly and
very

very particularly charge this *Duty* upon *Parents*. *Thou shalt teach these Words which I command Thee diligently to thy Children. And Thou shalt talk of them when Thou sittest in thy House, and when Thou walkest by the Way, and when Thou liest down; and when Thou risest up.* Deut. vi. 7. As much as to say, they should take all Occasions, to inculcate this great *Thing* at Home and Abroad, Day and Night; never ceasing their most earnest Endeavours to perswade their *Children*; not to fail to worship the *Lord* their *God*, with sincere *Affection*.

Parents must set about this essential *Work*, from the earliest Dawn of *Reason* and *Understanding* in their *Children*, which is much sooner than it seems to be generally thought. *Whom shall he teach Knowledge? whom shall he make to understand Doctrine? them that are weaned from the Milk, and drawn from the Breasts.* Is. xxviii. 9. *For Precept must be upon Precept—Line upon Line—here a little and there a little.* v. 10. They must frame their *Instructions* accordingly, repeat the same *Thing* over and over again, and instil good *Principles* into them by easy and gentle *Degrees*, as they are able to bear them.

Parents must then begin to sow upon the *Virgin-soil* of their *Children's Minds* and *Hearts*; the *Seeds* of *Virtue* and *Piety*: which, if they then take *Root*, will not afterwards be easily moved by the unavoidable *Storms*, which the *Devil*, the *World* and the *Flesh* will raise against them: because they will be invigorated with a *Strong Tendency to Good*, in opposition to the natural *Corruption* and *Bent* of *Man* to *Evil* from his *Youth*; and they will be secured from contracting *vicious Habits*.

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As the Ruling and Ordering of the *Passions* is, next to the *Grace of God*, the main Foundation of *Virtue*: therefore, *Parents* must carefully attend to this Point; to train up their *Children* to govern their *Passions*, for upon this the *Whole* of the *Christian* and *moral Man* depends. If *Parents* give due attention to this: They will have the Happiness to see, as their *Children* grow up, the good Effects of their Endeavours, from the Practice of *Virtue* and from the Enjoyment of true *Peace of Mind* by their *Children*; which, nothing else on this Side of the Grave can afford. If they neglect this: they may later be under the perplexing necessity of correcting their *Children*, by violent *Remedies* and *Punishments*; when perhaps *Age* and *Occasion* shall have render'd them incorrigible: unless by the *Hand* and extraordinary *Grace* of the *omnipotent Physician*.

The *Passions* are certain *Motions* or *Affections* of the *Soul*, which from the *Disobedience* of our *first Parents* are become rather poisonous and rebellious. Yet! as in their *Infancy* they, like *Children* themselves, are not inflexible; and are but weak *Affailants* and alike Opponents, and very tractable, they may easily be made to assume a *Bent* contrary to that which they have received from *Nature*: and if they be carefully observed and prudently restrained, they may, by degrees, be managed and brought totally under the *Government* of *Reason*: and when their *Inordinancy* is pruned away they will prove excellent Instruments of *Virtue*. But! if these *Passions* be cherished, or even let alone in *Children*, they will in a short Time grow headstrong and unruly: they will even get the Start and Mastery of *Reason*, which constitutes the *Man*;
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distinguishes him from the Brute, and is bestowed upon him to the Purpose of ruling his *Passions*. And as *Children* grow up to be Men, their Judgment and Understanding will be depraved by their *Passions*; and as Vices proceed from *Passions* not subdued, or not properly regulated, many fatal Consequences will ensue.

Therefore *Parents* must exert their Endeavours to render the *Passions* of their *Children*, by timely curbing them, subject and obedient to *Reason*: they must, at the same time, instil into them the Rectitude thereof; and that their *Reason* aided by the *Grace of God*, should exert its whole Industry to govern the *Passions*.

To this End, *Parents* should be careful to discountenance in *Children* any thing that looks like Rage, furious Anger, Pride, Vanity, &c. and they should shew them the Unreasonableness and Deformity of any such *Passion*. They should moreover check their eager Desires for this or that Thing, and use them to frequent Disappointments upon such Occasions: so that when *Parents* shall think fit to gratify them, they may take it as a Favour, and not challenge as their Due, every Thing they have a mind for; and may thus by degrees, learn to submit to the more prudent Choice and Direction of their *Parents*, as being much better able than themselves to judge what is good and proper for them.

Again; when *Parents* perceive that their *Children* do their respective Duties merely through Fear of being chided or chastised, or that they are apt to tell a Lie, to excuse or hide a Fault (which they are very apt to do): the best Remedy to correct this *Evil* will be to plant a greater Fear against a less, by telling them what
and

and whom they ought chiefly to Fear; not the chiding, or the chastising of a Parent, or of a Master; but the Displeasure and Anger of a good God, whom they ought to serve through Love, and whom they offend by a Lie, perhaps more than by the Fault they would excuse. *Rather to fear Him, who after He hath killed, can destroy both Soul and Body into Hell.* Mat. x. Lu. xii. And they may after this Manner rule the other *Passions* of Love, Desire, Joy, Hatred, Sorrow, Anger, Hope. In doing which, three Things are chiefly to be attended to, viz. the *Object*, the *Tendency* to it, and the *End*. And, of these *Passions* in *Children*, *Parents* should be attentive to find out that which is predominant or that by which they are mostly influenced. For, this *Passion*, if not particularly check'd and regulated, will be the Source of their Misconduct.

Parents must moreover teach their *Children* how to act and conduct themselves; not merely according to the Bent of Inclination or Humour, but according to the Dictates and Rules of *Reason*, and of *Justice* to God and Man: to worship, honour, serve, and to please their *Creator* and *Sovereign Lord*. Through a Neglect of ordering aright the *Passions*, and of rectifying the Intention; one great Evil ensuing therefrom will be a Defect in *Principle* and *End*, whereby their Actions will be devoid of Merit before God; because they will proceed and be done merely from the Bent of Nature and Inclination: hence the End of them will be only Pleasure and Self-gratification; worldly or human Interest in one Shape or other: they will be the Actions of the animal Part of Man, not of the Rational. As we may judge from our own

past Experience, particularly at that age; when, because we were not perhaps then properly tutored and directed, we were mostly if not wholly actuated by the above Motives; and the Reason is, because *Children* are so immersed in *Sense*, and swayed by the animal Part, that they scarcely can conceive any Thing but what falls immediately under the Senses; accordingly as it may be agreeable or disagreeable to Nature and Sense: and their Commerce with *Reason* is so inconsiderable, that they cannot understand it, unless they be aided by an Interpreter, Tutor and Guide. These several Offices, *Parents* must undertake to discharge, in order to engage and habituate their *Children* to form right and just Notions of *Virtue* and *Vice*, *Piety* and *Irreligion*; as well as of the Works of Nature and Art.

Other DUTIES of PARENTS.

FIRST DUTY.

PARENTS owe to their *Children* a rational and Christian Love, Tenderness, Condescendence, vigilant Care, just Severity, Correction, Instruction, and good Example.

To succeed in this Duty: they must first be religious and regular in their own Conduct. This must be the Ground-work of the rest. If *Parents* are careless of their own Salvation; they will be little concerned, and give themselves less Trouble about that of their *Children*. *He that is evil to himself, to whom will he be good.* Ecclus. xiv. 5. And though such *Parents* should attempt it, yet scarcely will they succeed, because they will not merit the Blessing and Assistance of *God* upon their Endeavours;
without

without which, all their Labour will be vain and ineffectual.

If then, *Parents* mean to succeed in this their essential Duty, and to instil into their *Children*, true and solid Piety : they must be living Models themselves to their *Children* ; and, by their own regular and virtuous Conduct serve as a continual Eye-lesson of Virtue to them. This will be more prevalent than Words, or Stripes. They should therefore be extremely upon the Reserve in their whole Conduct ; modest, prudent, mild, tender, compassionate and patient, and never do any Thing that is not worthy of Imitation. *Children* will naturally copy after their *Parents* ; and the Example of these will be an Encouragement and Precedent to them to do alike, whether *Good* or *Evil*, because it will be a Kind of Authority and Sanction for so doing. *With the holy, Thou shalt be holy, &c. and with the Perverse, Thou shalt be perverted.* Ps. xvii. And though *Parents* should shew them the Way to Heaven by their Words, yet would they by bad Example take them, as 'twere, by the Hand and lead them to Hell. This is certainly more criminal than 'twould be to plunge a Dagger into their Hearts. *Parents* moreover, by their own evil Conduct weaken the Authority of their Commands, frustrate the Effect of their Instruction, and forfeit the Reverence and Obedience due to them from their *Children* : because their Actions do not counterpoise their Words and Precepts. Hence a Child is addicted to *Swearing, Anger, Revenge, Lewdness* in Words and Actions ; and in Time, becomes a *Drunkard*, because he has seen and heard the like said and done by his *Pa-*

rents; though perhaps these may have told them the Evil of such Things, forbid the doing of them, and even chide and chastise them for such Words or Actions.

Parents must abstain from the least Appearance of Evil, in the Presence of their *Children*: and steadily attach themselves to Virtue and Regularity, to exhibit themselves in all Things the *Patterns of good Works in Doctrine, in Integrity, in Gravity, in Conversation, in Chastity, &c.* Tit. ii. In a Word, they must be unblemished and unblameable, that they may at all Times and upon all Occasions be able to say to their *Children*, according to Truth and Conscience. *See and do according to the Pattern that is shewed you, by us.*

S E C O N D D U T Y.

ANOTHER Duty of *Parents* is to apply themselves to discern the particular *Temper* of their *Children*, even whilst at the Breast; thereby to enable themselves to cultivate and perfect that which is good in them; to prevent or correct that which seems to forebode a vicious Tendency; and accordingly to instil into them a Love of *Virtue*, and an Abhorrence of *Vice*.

The discerning of the *Temper* of *Children*, will also enable *Parents* to conduct them with Prudence and Discretion: for, one will require to be awed by *Fear*; another will be gained by *Kindness* and milder Treatment. Some are more than others susceptible of *Reason, Persuasion, and Conviction*: This, however, ought always to hold the first Place. Others are restrained by a *Word, a Nod, a Frown, or by Discountenance*.

When *Parents* discern in their *Children* a promising Disposition to *Good*; they may cast into them

them such Seeds and Principles, as by their suitability to their particular *Temper*, they may judge most likely to take soonest and deepest Root; and when these are sprung up, they will be prepared for the Seeds of other Virtues (though always with the above Caution: *Line upon Line—here a little and there a little.*) The same is to be observed in regard to an *evil Disposition*, to alter it as soon as possible. *Parents* must make all the Advantage they can of *Nature*, to conduct it in the Way it will most easily go, consistent with *Reason*, *Religion*, and *Virtue*: for, what is done with Delight goes on cheerfully.

“ Mankind, as *St. Greg. Naz.* (Orat 1.) observes, is so various and uncertain a Sort of Creature, that it requires the greatest Art and Skill to manage him. For the *Tempers* of Men’s Minds differ more than the Features and Lineaments of their Bodies: And as all Meats and Medicines are not proper for all Bodies, so neither is the same Treatment and Discipline proper for all *Children*. Some are best moved by Words, others by Examples; some are of a dull and heavy Temper, and so have need of the Spur to extimulate them; others that are brisk and fiery, have more need of the Curb to restrain them. *Praise* works best upon some, and *Reproof* upon others, provided each of them be ministered in a suitable and seasonable Way; otherwise they do more harm than good. Some are drawn by gentle Exhortations to their Duty; others by Rebukes and hard Words must be driven to it. And even in the Business of Reproof some are affected most with open Rebuke, others with private. For some never regard a secret Reproof, who yet are easily corrected,

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rected, if chastised in public. Others again cannot bear a public Disgrace, but grow either morose, or impudent and implacable upon it; who perhaps would have hearken'd to a secret Admonition, and repaid their Monitor with an Amendment, as presuming him to have accosted them out of mere Pity and Love. Some are to be so nicely watched and observed, that not the least of their Faults are to be disguised; because they seek to hide them from *Parents* and *Masters*, and arrogate to themselves thereupon the Praise of being politic and crafty. In others it is better to wink at some Faults, so that seeing we will not see, and hearing we will not hear, lest by too frequent chiding, we bring them to *Despair*, and so make them cast off *Modesty*, and grow bolder in their Faults. To some we must put on an angry Countenance, and seem to condemn them, and despair of them as incorrigible, when their Nature so requires it. Others again must be treated with *Meekness* and *Humility*, and be recovered to a better Hope by more promising and encouraging Prospects. Some must be always conquered, and never yielded to; whilst to others it will be better sometimes to concede a little. For all Men's Distempers are not to be cured the same Way, but proper Medicines are to be applied, as the Matter itself, or Occasion, or the Temper of the Child will admit of. And this is the most difficult Part of the parental Office, to know how to distinguish these Things nicely with an exact Judgment, and with as exact an Hand to minister suitable Remedies to every Distemper. It is a Master-piece of Art, which is not to be perfectly attained but by good Observation, joined with

with Experience and Practice. Here great *Art* and *Prudence*, as well as *Fidelity* and *Diligence* is necessary to give Success to their Endeavours." Their Design must always be one and the same, but the Methods various according to the different Capacities and Tempers of *Children*.

T H I R D D U T Y.

PARENTS must engage and accustom their *Children* to *Diligence*. *Diligence* puts almost every Thing into our Power; and will, in Time, make *Children* capable of the best and greatest Things. Whereas *Idleness* is the Bane and Ruin of them. *Children* that are bred up in Laziness are almost necessarily bad, because they cannot take the Pains to be good; and they cannot take Pains, because they have not been inured to it. They should, therefore, never be left without some useful, or at least, innocent Employment, suitable to their Age, Condition, Capacity and Genius, that may keep them occupied (and as much as may be with Pleasure and Profit); and they not be put upon a Kind of Necessity of being vicious for want of something better to do.

They must also accustom them to do every Thing, as much as possible, with Rule and Order, as to Time, Manner, &c. *Disorder* and *Fickleness* of *Mind*, soon cause *Disorder* and *Unsteadiness* in acting. They will become indifferent to their Duties, if they be suffered to be remiss, irregular, and inconstant in the Performance of them: consequently they will make no Progress in *Virtue*, *Piety*, *Learning*, &c. To this End, *Parents* must regulate their Hours, &c. and see they be punctual to every Duty, &c. By this Mean they will be prepared and inured to obey

the *Law* of God, the *Ordinances* of his *Church*, those of *State*, and *Superiors* of every *Denomination*. Men that have borne the *Yoke* from their most tender *Years*, easily submit themselves ever after to every lawful *Superior*; and to them the *Burden is light, and the Yoke is sweet*.

FOURTH DUTY.

PARENTS must teach their *Children* betimes to know, love, honour and serve *God*: to acknowledge Him, and to pray to Him, as the *Creator* and *Sovereign Lord* of *Heaven* and *Earth*; as the *Fountain* of all *Grace*, and the *Giver* of every good and perfect *Gift*; and to render Him *Thanks*, as their most gracious and constant *Benefactor*: to be careful to do what he commands, and to avoid what he forbids: to be always under a lively *Sense* and *Apprehension* of his pure and all-seeing *Eye*, which beholds us even in the most secret *Corner*, and to do every *Thing* in *Obedience* to the *Will* of *God*, who is able to *save* and *destroy*, and is the *Rewarder* of the *Good* and the *Punisher* of the *Wicked*. Tho' rather to love Him than to fear Him. See p. 3, &c.

They must then put them upon the *Exercise* of *Religion* and *Virtue*, in such *Instances* as their *Understanding* and *Age* are capable of: and teach them some short and proper *Forms* of *Prayers* to be said devoutly and upon their *Knees*, every *Morning* and *Night*. Many *Children* neglect this *Duty*, not from any ill *Disposition* of *Mind*; but because their *Parents* are not attentive to teach it them.

In the *Instruction* of *Children*; *Parents* must particularly attend to instil into them true and solid *Principles* of *Religion*, and to drop them by degrees

grees and in such Measure, as they are capable of receiving and retaining them : for, *Children* are narrow-mouthed vessels and a great Deal cannot be poured into them, at once. And these Principles must be such that are the most fundamental and necessary to form in them a right and just Knowledge of *God*, and of their Duty to Him ; to make them sensible of the great Evil and Danger of *Sin* ; to work in them a Belief of another Life, where they will be rewarded or punished by *God* for an Eternity of unspeakable *Happiness* or *Misery*. Thus by Degrees, *Religion* and *Virtue*, *Piety* and *Holiness*, will take deep Root, and they will be settled and confirmed in a good Course.

F I F T H D U T Y.

IF any *Child* unhappily proves to be of a wicked Disposition, *Parents* must use their utmost Endeavour to reclaim such a *Child*, by every Mean, their parental Love and Concern may suggest : they must bewail the *Child's* and their own Misfortune, before *God* in earnest Prayer and Tears, in order to draw down his Mercy and Help : and at the same time, they will do well to acknowledge and bewail their own *Sins* ; and perhaps their *Neglect* of the *Child*, which may have been the Cause of their *Child's* Misfortune : for, *God* hath denounced that He will visit the *Sins* of *Parents*, upon their *Children*, even to the third and fourth Generation. *Exod. xx.*

One Mean added to the above, to prevent the like Misfortune, is to instil into *Children* an Aversion for public *Shows*, *Diversions*, *Balls*, *Dancings*, *Comedies*, *Gaming*, *Alehouses*, idle *Companions*, and too much *Familiarity* with those of
a dif-

a different Sex : carefully to see they never frequent such Places, or Company : and if by chance they do, shew them the Danger, admonish them to shun it ; and if necessary add Menaces and Punishment. Again ! *Parents* must never talk to their Children, or in their Hearing ; *foolish talking*, of *Love*, or of *Matrimony* ; *Obscenity*, or *Scurrility* ; nor permit any unbecoming Fondness or Dalliance with one another ; the Impression and Remembrance of which, by reason of corrupt Nature, too much affect their *Minds* and *Hearts*, though at the Instant innocent, to evil Consequences as they increase in Age. For, *the Sense and Cogitation of Man's Heart are prone to Evil from their Youth*. Gen. iii. 22. *Parents* must moreover strictly forbid them, and as strictly watch against the baneful Practice of naked *Batbing* in Company with others, whereby they are exposed to lose their *Modesty* and *Purity* ; and often learn abominable *Vices* ; with Danger of Life ; and, it may be, of descending from the *Water* into the unquenchable *Flames* of *Hell-Fire*.

As *Parents* ought not to permit *Children* to be idle : for *Idleness teacheth much Evil*, so neither must they permit them to pass the whole Day in *Play* (which may also be accounted *Idleness*). It occasions too much Dissipation, and accustoms them to immoderate Pleasure. Their *Companions* and *Sports* must be alike innocent and modest : and the last, moderate and conducive to Health.

Mothers must be attentive to teach their *Daughters* so to carry and behave themselves, that *Modesty* may be seen painted on their Countenance, and appear in their whole Deportment :

ment: to instil into them a singular Esteem and Love of that *Virtue*, and to take the utmost Care to maintain it unsullied. *Whose Adorning, let it not be in the outward Plaiting of the Hair, or the Wearing of Gold, or the Putting on of Apparel: but let it be of the Heart in the Incorruptibility of a modest Spirit, which is rich in the Sight of God.* 1 Pet. iii. 2. They should insinuate to them, that worldly indecent *Modes of Dress* are in Part, the *Pomps and Vanities* of the *World*, suggested by the *Devil*, both which they solemnly renounced at their *Baptism*; consequently to pursue them, is a Violation of their *Promise to God*. The Management of their *Person* is not to be overlooked; but the Improvement of the *Mind* is much more to be valued and attended to. The *Mind* and the *Body* or *Person*, the *Christian* and the *Lady* should improve together and counterpoise at least each other; and the last be a true Indication of the first. Great Care must also be taken they do not read *Novels, Romances, or Love Tales, &c.* so baneful to *Christian Piety, Modesty, &c.* and productive of fatal Consequences.

Parents must again be very attentive in their Choice of *Nurses* and *Maid-Servants*, to whom *Children* are often too much intrusted, and from whom they often learn much *Evil*. Such should be prudent, discreet, modest and pious. The same Care must be had with respect to *Men-Servants*, from whom the *Boys* often learn to swear; *lewd Songs, obscene Words and Gestures, &c.* The Company of such should be strictly forbidden them; and every Transgression severely reprimanded, or chastised.

If *Parents* know any *Child* to be addicted to *lying*, to *swearing*, or to *Obscenity* in *Words*, or in *Actions*, to *Quarrelling*, &c. they must instantly correct them; but first make them sensible of the Grievousness of the Offence, and of the Disgrace, &c. of such Evils. And if they chance to steal ever such a trifle, oblige them to carry it to the Owner, and to ask Pardon.

Above all, *Parents* must instil into *Children* a high Esteem, Love, and filial Fear of *God*; a Love of *Virtue*, an Abhorrence of *Vice*; *Charity* and *Benevolence* toward every one, and in particular to the *Poor* and *Distressed*; *Obedience* to their *Masters* and *Mistresses*; *Docility*, *Probity*, *Honesty*, *Humility*, *Veracity*, *Mildness*, and to show this last even to *Brutes*, as *Creatures* which *God* hath made for the Use and Benefit of *Man*; therefore never to suffer them to torture, or to kill them for their Sport and Pleasure; because this will insensibly harden their Hearts, and make them less apt to compassionate the Wants of the *Poor*, and the Sufferings and Afflictions of the miserable; and always to be observant of the two great *Maxims* of the *Law* of *Nature*; *To do to others, as they would have others do to them*; and, *not to do to another, what they would not have others do to them*.

Finally, *Parents* must spare no Pains, that they may render their *Children*; good *Christians* and *moral Men*; true *Adorers* of *God* in *Spirit* and in *Truth*.

The CORRECTION of CHILDREN.

BRING up thy Children, in the Discipline and Correction of the Lord, but provoke them not. Eph. vi. This Part of the parental Duty, requireth

requireth great Prudence and Discretion. To succeed therein *Parents* must (as has been said above) study well the *Temper* of their *Children*. And, with respect to *Correction* and *Chastisement*, let them attend to the Dictates of the *Divine Spirit*. *The Rod and Rebuke give Wisdom, but the Child that is left to his own Will confoundeth his Mother.* Prov. xxix. The Way to make a *Child* wise and virtuous, is not only to instruct him in his Duty, but to check him when he is in a Fault; and that not merely by Reproof, but by the sharp Discipline of the Rod, when the other will do no good: For if he be left to his own Will, or rather to wander after his own Inclinations without such Restraints; he will prove, in all Likelihood, a Disgrace to his Mother, by whose Indulgence he was spoiled; nay, fly perhaps in her Face, and openly reproach her. He will moreover dishonour his Family, and prove the Confusion both of *Father* and *Mother*, by the scandalous Life he will lead, and by the public Chastisement he may perhaps draw upon himself. *He therefore that spareth the Rod, hateth his Child, but he that loveth him, chasteneth him betimes.* Ibid. xiii. 24. Fond *Affection* which maketh a *Parent* forbear to chastise his *Child* for the *Faults* that cannot otherwise be amended, is no better than *Hatred*; for, it helps to undo him: therefore he that truly loves his *Child* must not be so indulgent; but as soon as evil Inclinations begin to appear, while he is tender and flexible give him early *Correction*, as well as *Admonition*, before he have accustomed himself to the doing of *Evil*.

The Motions unto Ill at first withstand:

The Cure's too late, when Vice has got Command.

But

But here 'tis to be observed, the *Rod* is necessary only in the *Correction* of very young *Children*: because there is no other Mean perhaps to make them understand the Difference between *Good* and *Evil*, decent and *unseemly*; but only to make them smart for the one, and to give them some sensible Pleasure for the other. Some *Children* are so disposed, that they must be so treated.

Parents (saith St. Chrys. Hom. ix 1. Tim. iii.) attend to this: bring up your *Children* with great Care in the Discipline and Correction of the Lord. Pardon them nothing, under the Pretext of Infancy: above all, keep them in great Reservedness and Order; warn them, correct them, intimidate them; and if necessary let them feel the Effects of those Threats. The High Priest Heli was punished by a sudden Death, not because he omitted to correct his *Children*, but he had not done it with a sufficient Severity; but used such Mildness in his Reproof of them, as was apter to encourage them than restrain them in their vile Course. *Parents* must use every Method, their Love may suggest; assume every Shape and Form, according to the different Temper of *Children*: encouraging, rewarding, chiding, punishing accordingly; but they must carefully avoid the two extremes of too much Lenity, or Severity. The first Experiment that should be made upon *Children*, should be to allure them to their Duty, by reasonable Inducements, and to gain them to the Love of Goodness by Praise and Reward, and sometimes by Shame and Disgrace.

Parents should never chastise their *Children* without a just Reason, and always with Proportion to the Fault. Passion, mere Caprice or Humour

Humour must have no Part therein; they must avoid injurious *Words*, and *Names*, as *Devil*, *Villain*, *Baslard*, *Rascal*, &c. and above all, shocking *Imprecations*! Nor must they be perpetually chiding and chastising them for every *Trifle* and *Inadvertency*, or childish *Trick*. Such *Severity* will tend only to frow their *Temper*, not amend. Human Nature may be driven by *Severity*, but it must be led by sweeter and more gentle Ways. For, as with Learning at Schools, so will it be with respect to *Religion* and *Piety*; unreasonable *Strictness* and *Rigour* will beget in *Children* a lasting *Disgust* and *Prejudice* against one and the other: Because when they think of one or the other, they will remember the *Severity* which was wont to accompany the Instructions about them. And indeed! how can it be expected that *Children* should love their *Duty*, when they never hear of it, but with a Handful of Rods shaken over them. Upon these Occasions, *Parents* should lay before them their *Duty*, shew them wherein they have transgressed, and the Grievousness of the *Fault*; and make them sensible of both; and of the *Justice* and *Reasonableness* of that which is required of them and of the Consequences of it. *Be Instant in Season, reprove, intreat, rebuke with all Patience.* 2 Tim. iv. Every Mean must be tried before they proceed to the *Rod*, or rather to Chastisement; such as humbling, mortifying, shaming them; always, as much as possible, to check *Self-love*, to humble *Pride*, to curb *Obstinacy*, and to restrain *Vice*.

When *Parents* shall find it necessary to chastise a *Child*, it must be done with a holy *Anger*, regulated by *Reason* and a religious *Zeal*; and, in
such

such Manner, that the *Child* may perceive and be perswaded, that the *Parents* mean only to seek his Amendment and Good; and also the Good of the other *Children*; to whom, Examples of *Severity* may be salutary. The *Child* will become wiser, by the *Chastisement* of the *Faulty*, and of him who giveth bad Example.

Grievous Faults, such as *Irreligion*, frequent *Lying*, *Swearing*, *Stealing*, *Immodesty*, *Disobedience* and *Stubbornness*, ought to be severely chastised. As to Faults through Inadvertency, *Giddiness*, &c. some Indulgence may be used. But there is in some *Children* a certain *Aversion* for *Labour*; to remove which, requires the utmost Skill and Endeavour of *Parents*.

If a *Child* be of an untractable *Temper*, and bent upon Evil, *Mildness* may only spoil him yet more. *Severity* blended with Tokens of *Love* will be necessary. Chastise him now and then, in a Manner to make him sensible of the *Evil* more than of your *Anger*; treat him so as to convince him, that though you love him, yet you know not how to flatter and approve, when he will not amend; and that you are willing to pardon, and take him immediately into your Favour, upon his acknowledging his Fault, and upon a Promise of Amendment.

The Point to be attended to in the *Correction* of *Children*, is an upright *Intention*, or through the *Love* of *God*, to discharge the *parental Duty*, and to promote the present and eternal Welfare of *Children*. If provoked by any Fault of a *Child*, never to attempt *Correction* 'till your *Anger* be subsided, and then to implore first the Blessing and Assistance of *God*. For, *Unless the Lord*

Lord build, together with *Parents*, they will labour in vain.

There are other *Children*, whom 'twill be necessary to correct and treat with great *Mildness* and *Tenderness*; and to animate by *Cares* and *Rewards*. They must be incited also by *Emulation*; yet this *Emulation* must be rectified in them by a proper Motive of the *Love of God*; of the *Dignity* and *Character* of a *Christian, Gentleman*, and of the public *Good*, &c. lest *Jealousy, Envy, Pride, Vanity*, domineer and vitiate all their Endeavours. Care must also be taken not to praise them too much, nor to be over fond of them. *Pamper thy Son, and he will make thee afraid: play with him, and he will make thee sorrowful.* Ecclus. xxx. 9.

A Method to train up Children to a right Manner of praying.

MOST *Children* discharge the Duty of *Prayer*, in a superficial Manner. This is mostly owing to their infantile Dissipation and Inattention to any serious Matter. Therefore *Parents* should make it their particular Duty to teach and train up their *Children* to perform it in a due Manner.

To this End; they must first instil into them a high Idea of this essential Christian Duty; and the Necessity of it from our total Dependence upon *God*, as to the Necessaries of this Life and the next. Again; that whenever they pray, they address themselves to *God*, the Creator and Sovereign *Lord of Heaven and Earth*; therefore they must demean themselves with the utmost *Reverence, Love, Modesty, and Attention*; as they are then in a particular Manner

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in his Presence, who seeth and heareth them, begging his *Blessing* and *Favours*; and that God is highly displeased at any Misbehaviour in the Time of *Prayer*.

Parents should inform them, not to represent God to themselves, as under any corporeal *Figure* or *Image* as they see him represented in *Pictures*; but as the Eternal, Immenſe and incomprehenſible *Being*, who exiſts without Body or Figure, every where; even within their own Souls; and ſeeth and knoweth every Thing. They muſt moreover warn them to attend to the Words of their *Prayer*, and at the ſame Time to raiſe up their *Mind* and *Heart* to God our *Father*, who is in a particular Manner in *Heaven*; by a Love of him, and with a Deſire to worſhip, adore, pleaſe and ſerve him by their *Prayer*; and that without this, merely to recite the words, is not to *pray*.

They ſhould at firſt be made to ſay their *Prayers* aloud, and every Word diſtinctly, in a mild, humble, and moderate *Tone*; and upon their Knees, with their Hands joined, or acroſs their Breſt, and with down-caſt *Eyes*: and this, to remind them of the *Majeſty* and *Preſence* of God; and never ſuffer them to huddle over their *Prayers*, nor to look here and there, whiſt they are ſaying them.

It may be proper to aſk them now and then, after they have ſaid *Prayer*. *Were your Heart and Mind then raiſed to God?* And, after they have recited an Act of *Faith*, *Hope*, *Charity*, &c. to bid them to recollect the ſame in *Mind* without uſing any *Words*. By this Mean, they will be accuſtomed to *mental Prayer*.

Parents ſhould be careful to ſee their *Children* ſay

say their Morning and Night *Prayers*, or to hear them; and to bestow that short Space of Time wholly upon that important Duty: And not to be then employed about any other Business; nor to intrust it to *Servants*, unless to such who are truly pious, and upon whom they can rely, that they will carefully see them do it and in a proper Manner. For, though *Children* be not endued with Strength of *Reasoning*, yet have they *Sense* and *Discernment*; and as they grow up; they scarcely will believe *Prayer* to be a Duty of such Importance, when they have been taught and permitted to perform it in an indifferent Manner, and have seen their *Parents* as indifferent about it.

R E A D I N G.

PARENTS must, by Degrees, train their *Children* to a Method of reflecting and reasoning with themselves; with respect to the Works of the *Creation*, thereby to acquire a true and solid Knowledge of *God*, and Piety toward Him; by admiring his *Power*, *Wisdom*, *Goodness*, and thence to entertain themselves with Him in *Thought*. *Teach them to your Children that they may meditate upon them.*

To this purpose, they may set them some very short *Lessons* to read, and when they have read a *Lesson*, cause them to reflect a little upon it; then ask them their Sentiments upon it; or suggest to them such *Reflections* and *Inferences* they ought to make. At first Children will perform this very imperfectly and with some difficulty; but by degrees and with the Assistance of *God's Grace*, which will always accompany their Endeavours; they will become perfect in

it, and do it with Ease and Pleasure. *Apply thy whole Mind to that which God commandeth Thee, incessantly meditate his Commandments, and He himself will give Thee a Heart : and the Wisdom which Thou desirest He will give to Thee.* Eccus. vi. *That Subtilty may be given to little ones, Knowledge and Understanding to the young Man.* Prov. i. And they must inform them, that when they read, or learn any Thing that regards God, his Eternal Truths, Religion, or may conduce to their Eternal Salvation, or Moral Improvement, 'tis God Himself who teacheth and speaketh to them ; therefore they should before they begin, raise up their Mind and Heart to Him, with an earnest Desire of improving themselves to his Honour and Glory, and to their own Good ; and by a short Prayer beg He would enlighten their Understanding to know Him, inflame their Will to love and obey Him, and enable them to practise what He is about to teach them.

By the foregoing Method ; Parents should accustom their Children to an early Habit of thinking, and of finding a Satisfaction within their own Mind ; they will thence experience, during the Course of their Life, the Resources and Consolation which are furnished by reading and studying ; and will know that it leads to true Happiness and Pleasure ; and they will preserve themselves from Ignorance and Stupidity.

We find that Children are capable of the above Method of thinking and reasoning, even in their Infancy with respect to a Fable or Story that is told them ; they will repeat the whole, or relate it in Abridgment ; reason upon it, put Questions and draw Conclusions. Undoubtedly they may be brought to do the like, with respect

to God and Truths of Religion; if Parents were only as assiduous in the one as they generally are in the other. But as religious Subjects are more serious, and perhaps not altogether so amusing to their volatile Disposition and Fancy. These should be proposed to them in few Words, and for a very short Space of Time. And they may also be made as entertaining (and certainly with more real Profit. *They have told me Fables, but not as thy Law, O Lord!*) by Histories of the Creation and the wonderful Works of God: of Cain and Abel: the Deluge: Abraham and Isaac, Jacob and his twelve Sons: Joseph and his Brethren; the Journey in the Desert: the Passage thro' the Red Sea, David and Goliath, and the Battles, &c. in the Four Books of Kings; the Machabees, &c. And the Marvels of our Lord Jesus Christ related in the New Testament.

As to the Pains and Time this may cost Parents; they should blush to alledge either as an Excuse. Hast Thou Children? instruct them, teach them diligently. The Improvement of the rational, spiritual, and immortal Part of their Children, is an indispensable Part of their Duty, that they may render them Christians, Children and Heirs of God, moral Men. *What shall it profit a Man, if he suffer the Loss of his Soul? Or, what shall a Man give in Exchange for his Soul?* Mark viii. 36.

And if Years are spent to perfect them in Literature, and to accomplish them for the World; and to this End so many different Masters are employed, so many different Authors explained to them, &c. Certainly the Science of Religion and Morality, merits at least one Quarter of the Time and Pains. And the

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one should be pursued only as a Mean to forward the other. *These Things you ought to have done, and not to leave those undone.* Mat. xxiii. 23. And if *Children* be true and good *Christians*; they moreover will be moral and social Men fitted for the Public Weal, each according to the Condition of Life to which Providence may destine them. They will be just, obedient, kindly affected, and sweetly tempered to every Neighbour: in a Word, *good Christians and moral Men.*

As the *Knowledge* which *Children* generally have of *God*, is very little more than of his Name. *Parents* must make it a *Duty*, to imprint on the Mind and Heart, such a *Knowledge of God*, that may influence their Conduct. And when they have attained the Use of Reason, see they turn and devote themselves to Him as their *first Beginning* and *last End*: therefore to direct to Him their *Will*, *Memory*, and *Understanding*; their *Thoughts*, *Words*, and *Actions*, to honour and glorify Him in whatever they do.

To this End, they must, by such Degrees as their *Children* are capable of, bring them acquainted with *God* and with themselves; inform them that there is such a *Being* as *God*, how he is *known*, what his *Attributes* are, &c. that we are all his Creatures, *He hath made us, and not we ourselves*; that he continually preserves our Life, and gives us all the good Things we enjoy; and therefore we ought to ask every Thing of Him by *Prayer*; because this is an Acknowledgment of our Dependence upon Him; and to return Him Thanks, as a Tribute we owe Him, and the only one we can render to Him
for

for his Numberless Benefits; and that, above all Things we ought to love Him.

Parents must also inform them, that there is another Life after this is ended which will last for ever, and wherein *God* will love and reward those who shall have done his Will, and kept his Commandments; but will inflict most dreadful Torments upon the *Workers* of *Iniquity*, and the wilful *Transgressors* of his *Law*.

And, according as they are capable, they are to be made sensible of the great Degeneracy and Corruption of human Nature, derived to us by the *Disobedience* of our first *Parents*; and of the Way of our Recovery and Redemption by *Jesus Christ*.

The foregoing *Points* are taught in the *Catechism*, and *Children* learn them by rote: but unless *Parents* are careful to enforce them by talking about them to their *Children*, and enlarging upon them; the *Mind* and *Heart*, will not be affected by them: They will know them as if they knew them not. *Thou shalt teach them diligently to thy Children, and shalt talk of them, when Thou sittest in thy House, when Thou walkest, &c.*

To assist *Parents* in this particular, I have here subjoined a few short *Lessons*, which they may cause their *Children* to read; or themselves peruse and suggest to them, as Occasion offers; in Words and Manner, *Parents* may judge most suitable.

FIRST LESSON *leads to the Knowledge of a God, and who He is.*

I Beseech Thee my Son, that thou look up to Heaven and upon the Earth, and all that is therein,

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and understand that God made them of Nothing; and so was Mankind made likewise. Mach. vii. 28. See the whole Chapter.

Observe that glorious Luminary the *Sun*, which gives you Light to behold all the charming Things you see in the Day; how it riseth in the Morning, as 'twere out of its Bed, with such resplendent Majesty, and rolls from *East* to *West*: Every one admires it, and it cheers the whole Creation: then it sets and conceals itself at Night, as of no longer Service to Man, who then betakes himself to Rest. Then the *Moon* and *Stars* step forth to supply in a fainter Degree, its Absence. Is it not wonderful and pleasing? See *Psalms* ciii.

Again! observe the Corn which the Husbandman soweth, and looks so pleasant: and when ripe and reaped, is made into Bread which you eat; and is the main Support of Life. Behold the *Trees*! that yield so many different Leaves and Fruits: the *Grass* and *Flowers* of the Fields and Gardens, that delight your Sight and regale your Taste and Smell. See the *Oxen*, *Sheep*, *Horses*, all the different *Animals*; and the *Birds* that fly in the Air and sing so melodiously. Are they not wonderful and delightful?

But, my *Child*, who is the *Author* of all these Things? They cannot certainly be owing to Man: for, no Man ever was, is, or will be able to do any one of these Wonders. He cannot make a *Sun*, a *Moon*, a *Star*, an *Ox*, nor a *Flower*; nor make the *Grass* or *Corn*, &c. grow, nor cause the *Rain* to fall, nor make *Snow*, *Ice*, &c. He then who hath made all these Things, and yet preserves them, must be some *ONE* more powerful and wise than *Man*; and he must
certainly

certainly be endued with boundless *Power, Wisdom, and Goodness*. And, 'tis of Him alone who is the Supreme *Lord and Maker of Heaven and Earth*; all these Things cry out as it 'twere to us. *Know ye that the Lord, He is God, He hath made us, and not we ourselves.*

Wherefore! upon considering these wonderful *Works* and knowing the *Creator* of them, and of your own Self: Raise up, *My Child*, your *Mind and Heart* to Him, and thus proclaim Him.

A PRAYER to be said by the CHILD.

O LORD! how manifold and wonderful are thy *Works*! in *Wisdom* hast Thou made them all: the *Heavens and Earth* are full of thy *Glory*. Thou art the *Sovereign Lord* and exceedingly to be praised! Thou art the *only Lord and God*! I acknowledge Thee, and praise Thee who hast made me, and all Things.

SECOND LESSON leads to the Knowledge of himself as a *Rational Being or Man*.

GOD made all these Things to make Himself known to Man, and for Man's Use and Benefit, and prepared them for Man, before He made Him. And when God had created Man, He gave him Dominion over them all: He subjected them all under his Feet; the *Sheep, Oxen*, all the *Beasts* of the Field, all the *Birds* of the Air, the *Fishes* in the Waters and the *Reptiles* upon the Earth. He appointed Man to be his *Vicegerant* upon Earth. This, certainly, merits from Man, the Love of his *Creator* and most liberal *Benefactor*, and claims his *Gratitude* and *Obedience*.

And! tho' Man resembles these *Animals* in many Things: for, he eats, drinks, sleeps, &c. as they do: yet is he much superior to them; because

because he is endued with *Understanding* and *Reason*, by which he is enabled to know, praise and love his *Creator* and Sovereign *Lord*, which those *Animals* are not capable of doing. This Part of Man, *viz.* his *Understanding*, *Reason*, and *Free-will*, renders him the *Image* of his *Creator*, consequently it must be the most noble Part of him: and it is called his *Soul*: and the Part in which he resembles the *Animals*, is called his *Body*. Man therefore must not so degrade himself as to put himself upon the Level with them, by confining his whole Concern and Care upon his *Body*: but endeavour to maintain his Prerogative and Dignity above them, by a due *Care* of his *Soul*, employing it wholly in the *Love* and *Service* of his *Creator*, to praise, glorify and seek Him in all Things, and keeping his *Body* subject to his *Soul*, to the same purpose; that, after he hath finished this Life, he may see and enjoy for ever his *Creator*, in *Heaven*; where He hath prepared such Things for them that love and serve Him faithfully, to the end of Life; that *Eye hath not seen, nor Ear heard, nor* is any Man able to conceive: exceedingly surpassing every Thing in this World.

As to the Animal Part of Man, or the *Body*, it must die, or, cease to live; and it will return to *Dust* whence it was taken; but the *Soul* is immortal, as *God* is, that is, it will never die. We must therefore give it the Preference; and take more care of it than of the *Body*: for, tho' we were to abound with all the Riches, Pleasures and good Things of this World; if at the End of this Life we should have lost our *Soul* and forfeited the promised everlasting Happiness of the next, by not having loved and faithfully served

God:

God: They will all avail us nothing; because we shall be for ever after miserable. You must hence conclude, 'tis your Interest as well as Duty, to devote yourself entirely to the Love and Service of *God*. Wherefore, now raise again your *Mind* and *Heart* to *God* your *Creator*, and *Sovereign Lord*, your first *Beginning* and last *End*.

The Prayer. O *GOD* my *Creator* and *Sovereign Lord*! I give and devote to Thee, who art my first *Beginning* and last *End*; my *Being* and *Life*, my *Heart* and *Soul*, and my *Body*. I bow down and adore, praise and worship Thee, the *Almighty God* and *Lord* of *Heaven* and *Earth*.

THIRD LESSON *leads to the Belief of the Mysteries of the Unity and Trinity of God, and of the Incarnation and Death of our Lord Jesus Christ.*

THOUH this *Supreme Being (God)* has no One above Him; or equal to Him; yet in Him there are three distinct *Persons*, called the *Father*, the *Son*, and the *Holy Ghost* or *Spirit*; but these three are but One and the same *God*. This is called the *Mystery*, of the *Unity* and *Trinity* of *God*, or *One* in *Three* and *Three* in *One*. It is called a *Mystery*, because it is above the *Comprehension* of *Man*; yet we believe it, because *God* hath revealed or made it known to *Us*; and, as He is infinitely *Wise*, He cannot be deceived; and, as He is infinitely *Good*, He cannot deceive us.

Now! that which ought to excite us greatly to love *God*, is the following:

God made *Man* to his own *Image* and *Likeness*, (as above) and nothing was wanting to his *Happiness*. But *Adam* and *Eve* (the first *Man* and *Woman*)

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Woman, and the first *Parents* of all Mankind) did not long continue in that happy State of *Innocence* and *original Justice* (See p. 11.) in which *God* had created them. Whilst they continued in it, they were happy both as to *Soul* and *Body*: they were not to have died, but after a certain Period of Time, to have been translated from a *Paradise* or delicious *Garden*, in which *God* had placed them, to the Inheritance of an everlasting Happiness with *God* Himself in Heaven. And the like *Happiness* of this Life and the Next would have been transmitted to us their Children. We should have been, as they were, *innocent*, *holy*, *wise*, *enlightened*, and *replenished* with the *Grace* of *God*; exempt from the *Disorder* of our *Passions*, present *Infirmities*, the *Inclemency* of *Heat*, *Cold*, &c. and from *Death*. But *Adam* and *Eve* disobeyed *God*, by eating the *Fruit* which *God* had forbidden them to eat, under the Penalty of *Death*: that thereby they might pay Him due Obedience, and acknowledge his *Sovereignty* over them, and their Dependance on Him. By their *Disobedience*, they instantly forfeited their above happy State; incurred the Anger of *God*; were ashamed of their Nakedness; chased out of *Paradise*; their *Passions* began to revolt against their *Reason*; they became subject to the above *Evils*; and were condemned to eat their Bread in the sweat of their Brow; in a Word, they became as miserable in *Soul* and *Body* as they were before happy; and were condemned to an eternal Separation from *God*, and after this Life to suffer eternal Torments. And all this they entailed upon their Posterity, the whole Race of Mankind.

After this, Men became by degrees, notoriously wicked; and there were very few who did

did not dishonour and offend God, by attending only to their animal Part, the *Body*; and by living rather like the *Brutes*, in *which there is no Understanding*. Yet! God, who is infinitely good and merciful, was desirous of reclaiming them from their evil Ways of thinking and acting, to a right Way of living. To this purpose, God the Son, the second Person of the *Blessed Trinity*, came down from *Heaven*, assumed the *Nature of Man*, or a *Body and Soul* like us. He was conceived by the *Holy Ghost* and born of the *Virgin Mary*. He was seen on *Earth* and conversed with *Men*. Bar. iii. He taught and exhorted them to repent and to yield themselves up to God; to love, honour and serve Him, that thereby they might recover his Favour, and the everlasting Happiness from which they excluded themselves, by their wicked Lives. He would be called *Jesus* or *Saviour*, because He came on purpose to save Mankind. And this is called the *Mystery* of the *Incarnation* or of the *Son of God* taking our *Flesh* or *Nature*. Yet! Men were so wicked, they would not receive Him, nor his Doctrine: but they rejected him with Contempt; tho' he went about doing good to all, curing the Blind, the Lame, and all Diseases, and raising the *Dead to Life*; all which he did by his own *Power*, because He was *God* as well as *Man*. Yet did they reject Him, even injure and insult Him; they made Him suffer many very grievous Torments, and among others they bound Him to a Pillar, scourged Him, and then they clapped a Crown of *Thorns* upon his *Head*, and at length they put him to a most cruel and ignominious *Death* by nailing Him, *Hands* and *Feet*, to a *Cross*, between two *Thieves*,

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as if He were the most Criminal of the Three. Were not these ungrateful Men, undeserving of the Love and Favour of God? As you cannot but abhor their Ingratitude; you must be careful not to become like them, but resolve to live entirely to God and Jesus.

The following Prayers are recommended to be said by Parents and their Children, when these have attained the Use of Reason and a Knowledge of the above Points.

The Parents Oblation of the Child to God.

O Almighty and Great God! the Creator and Sovereign Lord of Heaven and Earth! Thou hast blest me with this Child! I acknowledge thy Favour. Thou hast destined him (her) to be thy Child here on Earth; that by knowing, loving, and serving Thee, he (she) may be of the Number of thy chosen ones, and hereafter a Saint in Heaven. I sincerely desire, and I will earnestly endeavour by the Help of thy Grace which I earnestly implore, to effect the same in him (her). I now offer and dedicate him (her) wholly to thy divine Service. Vouchsafe to receive him (her) graciously at my Hands; and to accept the Offering, which he (she) is now about to make of himself (herself) to Thee, O God! through our Lord Jesus Christ. Amen.

The Child's Offering of him or herself to God when he or she first attains the Use of Reason.

N. B. *If the Child cannot read, the Parent may read it, and the Child repeat it after.*

O Almighty and Great God! the Creator and Sovereign Lord of Heaven and Earth! Thou hast taken me out of my Mother's Womb. Thou wast my Hope, when I yet hung

hung upon my Mother's Breasts. Thou art my God, even from my Mother's Womb. Pf. xxii. I bow myself down and adore Thee. Thou hast made me to thy own Image and Likeness, and for Thyself, that I may know, love, and serve Thee, by doing thy holy Will. O my God! I desire to do so, all the Days of my Life. The Light of thy Countenance now shines upon me, and Thou openest my Understanding to know Thee, and thy divine Truths: Thou excitest my Heart to love Thee; and stirrest up my Will to obey Thee. I now offer and dedicate my whole self to Thee. I acknowledge Thee to be my Creator and Sovereign Lord and heavenly Father; my first Beginning and last End; and that I depend totally upon Thee. I offer to Thee my Understanding; and I beg thy Grace, that as I advance in Age I may also advance in the Knowledge of Thee; my Memory, that I may always be mindful of Thee; my Heart and Soul that I may love Thee above all Things; my Will always to obey Thee; and my Body always to serve Thee. Bless me, thy Child, I beseech Thee, O God! the Father, Son, and Holy Ghost. *Amen.*

Acts of Faith, Hope, and Charity.

Faith. **O** God! I believe, Thou art alone the only one true God, and the supreme Lord of all Things visible and invisible, in three distinct Persons, the Father, the Son, and the Holy Ghost; that Thou, O *Christ* art the Son of the living God; didst become Man, suffer and die upon a Cross for the Salvation of Mankind; true God and true Man. I believe, O God! all the Truths which Thou hast revealed

vealed, and the *Catholic Church* believes; because Thou art the *Eternal Truth*, infinite and unerring *Wisdom*.

Hope. O MY God! relying upon thy Power and Goodness; and upon the Merits and Promises of thy Son our Lord *Jesus Christ*: I hope to see and enjoy Thee for ever in *Heaven* after this *Life*; and here to receive from Thee, thy Grace and the necessary Means to obtain that everlasting *Happiness*.

Love. O MY God! because Thou art infinitely Good in Thyself, and the inexhaustible Source of all Goodness; I love Thee above all Things; with my whole Heart and Soul; with all my Mind and Strength; and for the Love of Thee, I love every one as myself; and I wish every one the same Good I do myself.

The Parent's Blessing of the Child.

N. B. *The Child being upon his Knees; let the Parent raise up his Heart with the utmost Fervour to God; and say;*

I Impart to Thee, my dearest *Child*, the fullest Blessing a Parent can bestow upon his *Child*. And I pray Thee, O most holy *Trinity, Father, Son, and Holy Ghost*, one only true and living God, to receive graciously this my *Child*; and the Offering he (she) hath made of himself (herself) to Thee. Bless him (her) ✠ I beseech Thee; and keep him (her) from all Evil. Never permit him (her) to depart from Thee by mortal Sin. Grant him (her) thy Grace to withstand and overcome every Temptation and Snare of the Devil, the World, and the Flesh. Grant! that as he (she) advances in Age, he (she) may
also

also advance in Virtue and Holiness; and after this Life, see and enjoy Thee for ever in Heaven. *Amen*, So be it, I pray Thee most merciful and gracious God! through our Lord *Jesus Christ*. *Amen*.

And! may the *Blessing* of the Almighty God, Father, ✠ Son, and Holy Ghost descend upon Thee, my Child, and abide always with Thee. *Amen*.

FOURTH LESSON *leads to the Knowledge of Original Sin, and of our Redemption by the Death of our Lord Jesus Christ, his Resurrection and Ascension.*

AS we derive our *Origin* from our first *Parents*, *Adam* and *Eve*, so have we contracted from them the *Guilt* of their *Disobedience*; and we are born into *Life*, sullied with that *Stain*, therefore called *Original Sin*; and we feel the dismal Effects of it, in all we suffer either in *Soul* or *Body*. On account of that *Sin*, we come into *Life*, the *Children of Wrath*, *Enemies of God*, and *Slaves of the Devil*. The *Devil* was also created by *God*, an *Angel* or pure *Spirit*, destined always to praise and glorify *God* in *Heaven*. But he through *Pride*, desirous of becoming equal to *God* Himself, rebelled against *God*, and was therefore with his wicked *Associates*, other *Angels*, cast down by *God* from *Heaven* into *Hell*, a dismal *Dungeon*, where he and they, and all who have since, or shall hereafter follow their *Example*, and live and die wickedly, are and will be tormented for ever with most cruel *Torments*.

It was the *Devil* or fallen *Angel*, that tempted *Adam* and *Eve*, also to rebel against *God*, and to

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disobey Him. They consented to his *evil Suggestion* or *Temptation*; and were therefore doomed, and all their *Posterity* to have shared with him the like *Torments*. But! *God*, out of his singular *Goodness* and *Mercy*, which he did not shew to the rebellious *Angels*, had *Compassion* on *Mankind*, and sent his *Son* to redeem and save them: This was *God the Son*, *Jesus Christ*, of whom you have before read, or heard. He, of his own *Will*, submitted to undergo the most cruel and ignominious *Death* abovementioned; whereby *God* was reconciled to *Mankind*; and thus, *Jesus* became truly our *Saviour* or *Redeemer*. This is the *Mystery* of our *Redemption*.

And, to give *Men* most convincing *Proofs* that He was their *Lord* and *Redeemer*, *God-Man*, and to determine our *Belief* in this important Matter; He raised Himself from *Death* to *Life* (the *Mystery* of the *Resurrection*). And, after having by many infallible *Proofs*, shewn Himself to be alive again from the *Dead*, to his *Apostles* and *Disciples*: He also, in their Sight, ascended again into *Heaven* (the *Mystery* of the *Ascension*), and thus accomplished the *Work* of the *Redemption* of *Mankind*; which He then offered to his *Eternal Father*, and set *Heaven* open to *Mankind*. From thence, He sent down, according to his *Promise* before He was put to *Death*, the *Holy Ghost* or *Spirit*, the *Paraclete* or *Comforter*, to enlighten the *Understanding* of his *Apostles* and *Disciples*, to enable them to work *Miracles* in his *Name*, and to plant the *true Church*, with which He had promised his *Spirit* should always remain, and teach all *Truth* to the *End* of the *World*. This was, as it were, the setting to of *God's Seal*; that all that *Jesus* had taught was true;

true; and the greatest *Grounds* to his *Followers* to believe in Him, and to trust that they should not go without exceeding high *Rewards*, in Proportion as they acted according to his *Example* and *Precepts*: For, *Jesus* had declared his faithful *Followers* to be, as 'twere, one with Himself, and that He would receive them to Himself, that where He was, they might also be, that is, He would receive them into the same *Regions* of *Bliss*, to be Joint-partakers of his eternal *Felicity*. Jo. xiv.

FIFTH LESSON *leads to the Knowledge of*
Baptism, &c.

YOU have seen, by what Means, God was reconciled to *Mankind* in general. This *Reconciliation* is moreover applied to each particular. God confers on us that singular *Grace* by the *Sacrament* of *Baptism* (see p. 11.). By this, we are delivered from the *Guilt* of *Original Sin*, and the *Slavery* of the Devil; and we instantly become the *adoptive Children* of God, that is, He then, by his own free *Will*, and of his singular *Goodness*, takes us for his *Children*, who are not so by our *Birth*: He gives us a *Right* to call Him *our Father*: He entitles us to the *Inheritance* of *Heaven*: And he will effectually bestow that *Happiness* upon us, if we love and serve Him faithfully, by keeping his *Commandments*. And by that *Sacrament*, He moreover enables us by the *Gifts* of *Faith*, *Hope*, and *Charity*, to believe Him, and his divine *Truths*, to hope in Him, and to love Him (see p. 4.): And He gives us his *Grace* to fulfil every other *Christian Duty*: *That we might receive the Adoption of Sons. And because you are Sons, God hath sent the Spi-*

rit of his Son into your Hearts, crying, *Abba, Father.* Gal. iv. 6.

God doth then moreover assign to each of us, one of his holy *Angels*, to be our particular *Guardian*. This good *Angel*, though we cannot see him (because he is a *Spirit*, that is, without a *Body*, &c. as *God* himself is, and our *Souls* also are) attends us constantly, and, as 'twere, carrieth us in his Arms, to preserve us from *Evils* of *Soul* and *Body*, by Day and by Night; and to defend us particularly from the Devil, our greatest Enemy, who, as a roaring Lion goeth about, seeking whom he may devour; suggesting to us an evil *Thought*, *Word*, or *Deed*, and soliciting us to Sin or offend *God* by committing it; but we must resist him, and we can by *God's* Grace overcome him. We ought then, most certainly, greatly to reverence and love this *Guardian Angel*; and recommend ourselves daily to Him. And at *Baptism*, we are called by the *Name* of one of the *Saints* or *blessed Souls*, who see and enjoy *God* in Heaven, because in their *Life*, they served and loved Him faithfully. This *Saint* is to be our particular *Patron* or *Mediator*, to intercede for us to *God*; and to be our *Pattern*. We must learn the *Virtues* which that *Saint* practised while living here on Earth, and endeavour to copy the same in our *Conduet* and *Life*; and then we shall share the like Happiness with our *Blessed Patron*.

These are great *Favours*, and they certainly merit our most grateful *Acknowledgment* to *God*. But, before *God* bestows these *Favours* upon us, there passes between *God* and us a most solemn *Engagement*, by which we renounce the Devil, and his *Works* or *Sin*; the *Pomps* and *Vanities*
of

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of the *World*; the *Flesh*, and its filthy *Allurements*. (See p. 12.)

A Renewal of the Promises made at Baptism, which the Parent may cause the Child to make when he hath attained the Use of Reason, and is sufficiently instructed concerning them.

O MY God! who, through thy singular Bounty, hast by *Baptism* delivered me from the Slavery of the Devil, Sin, and Hell; and hast adopted me to be thy *Child*! what shall I render to Thee for all these *Favours*! my Soul and all that is within me do bless and praise Thee. I will never forget this thy merciful Kindness to me. To Thee, O most Holy Trinity, One God, Father, Son, and Holy Ghost; my God and heavenly Father! I now of my own free Will, and from my Heart, renew and ratify the *Promises*, which my God-father and God-mother made to Thee in my Name, at my Baptism. Yes, my God! *I do renounce the Devil and all his Works; the Poms and Vanities of the World, and all the filthy Allurements of the Flesh. I promise to observe inviolably all thy Commandments, and to keep unspotted by Sin, the Robe of Innocence, which Thou didst then bestow upon me.* And I beseech Thee, O God, to grant me thy Grace, that I may so keep these my *Promises*, to the End of my Life; that after this Life I may merit to see and enjoy Thee for ever in Heaven: through *Jesus Christ my Lord and Redeemer.* Amen.

I believe in God, &c. Our Father, &c.
Hail Mary, &c. See p. 43, 44.

*The Parent's Exhortation to the Child after the
Renewal of the aforesaid Promises.*

YOU have now, my *Child*! renewed your baptismal *Promises* to God: see then you keep them faithfully, and preserve with the utmost Care your *Innocence* 'till Death. For upon your keeping or not keeping these your Promises depends your everlasting Happiness or Misery after Death; when God will require from you an Account of them. And accordingly, *By thy Words* (of these Promises) *shalt thou be justified, and by thy Words shalt thou be condemned.* Mat. xii. 37. And if you be a wilful Transgressor of them, *Christ*, who will be your Judge, will say to you. *Out of thy own Mouth I judge Thee* (and will condemn Thee) *O Thou wicked Servant.* Lu. xix. 22. Ephrem de Abrenum. Bap. p. 150. Chrys. Hom. xxi. ad Pop. Ant. Remember and daily reflect that you are a *Child* of God, his *Heir* and *Cokeir* with *Jesus Christ*, who hath redeemed you by his *Blood*; and the *Temple* of his *Divine Spirit* or the *Holy Ghost*, who dwelleth in you; and that *Heaven* is your *Inheritance*. You belong and are allied to the whole *Blessed Trinity*, in whose *Name* you was baptized. And *God hath given you most great and precious Promises, that by these, you may be made Partaker of the Divine Nature.* 2 Pet. i. 4, 9.

I therefore conjure you, my *Child*, to conduct yourself throughout Life, in a Manner, *worthy of your Calling*; Eph. iv. *worthy of God who hath called you to his Kingdom and Glory*; to his true *Religion* and *Church*. 1 Thess. ii. As a *Child* of God, render to Him your *heavenly Father*, your Love and Duty at all Times:
Honour

Honour Him by your Worship and Service; and dread to offend Him by Sin. Never degenerate to your former Baseness of a *Child* of the Devil by a wicked Life. You are born to nobler Ends than to make yourself a Slave to your *Flesh*, and to the Disorders of your *Passions*. Never dishonour the Members of your Body, by the Lasciviousness of carnal Pleasures, so contrary to the Purity of Heart and Body, which a *Christian* ought always to preserve, even at the Cost of Life. Never! Never be unmindful of this your most solemn and sacred Engagement with God. Apply yourself daily to become a *Saint*, since God hath chosen you, even before the Creation of the World, through the Love He bears you, that you may become holy and unspotted in his Sight. Be you holy in the whole Conduct of your Life, as He is holy who hath called you: for, *Without Holiness, no Man shall see God.* Heb. xii. Turn then away from *Evil* and do *Good*, and then after this *Life*, you will see and enjoy God for ever in *Heaven*.

The SPIRIT of RELIGION.

WHY there is so very little of the *Spirit* of *Religion*, and of true and solid *Piety*, in a great many *Christians*, may be, in some Measure, attributed to the little Care, *Parents* take to instil it into *Children*, from their earliest Years. 'Tis certain, that *Children* are susceptible of the Impressions of *Religion*; from which they will not depart when they are grown old; at least, this happy Consequence, though it doth not always follow, may probably be presumed and hoped to be the Fruit and Effect of a *Christian Education*. Without the *Spirit* of *Re-*

ligion, they will be only nominal *Christians*; not *Adorers of God in Spirit and Truth*, or true *Christians*.

To effect this, *Parents*, must, above all, instil into their *Children*, a right and high *Idea* of God, and of his *Divine Attributes*, and not barely tell them there is a *God*; but give them a lively and Christian Knowledge of Him, such that may excite their *Love* more than their *Fear* of Him, and accordingly influence their *Conduct*. Through a Defect of this, they know Him as if they knew Him not, and thence their worship will be in a Manner paid to an *unknown God*. Jo. iv. 22. Act. xvii.

They must also instil into them the like right Notion of *Jesus Christ*, from all that He hath done and suffered for them. And, moreover, imprint on their Mind a high Esteem and Reverence for *Religion* or the *Worship* of God, and for all holy Things; and engage them betimes to give outward Testimonies of their Sentiments and Dispositions, by a due Exercise of the principal Acts of *Religion*, such as *Adoration*, *Praise*, *Prayer*, &c. and warn them to join always with these, the *Heart* and *Soul*, in order to serve God *in Spirit and Truth*; and with a serious and unaffected *Piety*, without much shew and Noise. And in the Performance of their *Christian Duties* to retain a strong and lively *Belief*, *Sense*, and *Thought* of the *Majesty* of God whom they serve; a firm *Hope* of his Assistance in doing them, and of the promised Reward to the well-doing of them; and to do them for the *Love* of God, to please Him, and to his greater *Honour* and *Glory*.

To this End, they must take Care, to plant
in

in their *Children*, the main and principal *Principles* of *Religion*; teach them the true Difference between *Good* and *Evil*; and not lay too much Stress and Weight upon certain particular Practices of *Devotion*, though commendable, yet not essential and of absolute Necessity; nor teach them This or That to be a *Sin*, which really is not; or that any Thing is not a *Sin*, which in Truth is so; nor must they be as strict in enjoining less Things, and as severe in punishing the Commission or Neglect of them, according as they may in their own private Opinion esteem Good or Evil, as if they were the *weightier Things of the Law*; Mat. xxiii. and *Matters* of the greatest Moment in *Religion*. *Why of yourselves do you not judge that which is Just?* Lu. xii. *Judge just Judgment.* Jo. vii. For, when *Children* come to be Men, and to have a freer and larger View of the World, and shall find by the contrary Practice of serious and truly religious Persons, that they have quite different Notions of these Matters, and do not think that to be a *Sin* which their *Parents* have so strictly forbidden them under that Notion, and many Times punished them more severely for the doing of it, than if they had told a *Lie*; this may make them apt to question, whether any Thing be a *Sin*; and the Violence which they offer to their *Conscience*, and the Strain that they give it upon such an Occasion, by complying with the general Practice of others, contrary to the Principles of their *Education*, doth, many Times, cast them upon the Rock of *Scruples*; or open a Gap for real and great Sins. Straining at a *Gnat* and swallowing a *Camel*.

Lastly, they must teach them to enoble every honest

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honest *Action*, even the least, by an upright *Intention*, thereby to please, honour, and glorify God, through a pure Love of Him. By this Mean, Nothing will be unprofitable in their *Days and Moments of Life*, but both will be found full in them. Ps. lxxii. Sweet and pleasant; and their *Piety* true and solid.

A Summary of Matters which Parents should teach Children.

PARENTS ought to teach their *Children* the daily *Christian Exercise*. By this is meant that which every *Christian*, who is solicitous of his eternal Salvation, ought to perform in the Morning, throughout the Day, in every Occurrence of Life, and at Night. *Children* must be taught a right Manner of discharging these *Duties*, otherwise they are liable to do them, without Thought and Attention, and merely thro' Custom, or Compulsion, whereby they may be devoid of Merit before God. See p. 8 and 47.

Parents must fix a regular Hour for their rising in the Morning, and see they do it, immediately upon waking, and not permit them to indulge themselves a-bed; modestly, that no Indecency may be seen by others; and in Silence; and when dressed, see they say their *Prayers* devoutly upon their Knees, and ask *Blessing* of them. Thus, they will give their first *Thought, Words, and Action*, to God.

N. B. *Parents* should be attentive to impart their *Blessing* to their *Children*, at least, every Morning and Night, with all possible Fervour and Sincerity. For, *the Father's Blessing* establisheth the *Houses of Children*. Eccclus. iii. 9. To this Purpose, they may use the *Blessing* as
above

above, p. 360. at least, in Mind and Heart, or the following:

May the *Lord* bless you, my *Child*, and grant that as you advance in *Age*, you may also advance in *Virtue* and *Holiness* to a good *old Age*.

The like *Regularity* should be settled and observed in every other Duty; and every Thing be done with Propriety and Decency. They should inform their *Children*, that *Clothes* are designed to preserve them from the Inclemency of the Weather, and to hide the Shame of Sin; not to be an Incentive to *Pride*, *Vanity*, or *Luxury*. *Work*, a penitential Duty enjoined by God. *Food*, to preserve *Life*; they should therefore be bred up to *Sobriety* and *Temperance*, by the Government of the *sensual Appetite*, which will retrench the Fuel of other inordinate *Appetites*; though not so, as to understint them. *Sleep*, *Recreation*, &c. to relieve and refresh the Body and Mind with new Vigour, in order to pursue with Alacrity the necessary Employments of *Life*. And, that all these foregoing Necessities are the Consequence of the fatal *Disobedience* of our *First Parents*.

They must again train them up to *Obedience*, and take care themselves to maintain their Authority over their *Children*; otherwise they will never hearken to, nor follow their Instructions. If they once get a-head, and grow Stubborn and Disobedient, there will be very little Hope of doing any great Good upon them. *Pamper thy Son, and he will make Thee afraid: Give him not Liberty in his Youth, and wink not at his Follies. Curb his Neck while he is young, lest he be hardened and believe Thee not, and*
so

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so bring Sorrow to thy Heart. Ecclus. xx. To *Modesty* or a Fear of *Shame* and *Disgrace*: for, when the Fear of *Shame* is gone, there is Nothing left to keep an impudent Person from Sin. To *Sincerity*, this will render them acceptable both to *God* and *Men*; and when they come to be *Men*, it will be the great Security and Ornament of their Life. To the *Government* of the *Tongue*; let them be taught not to speak but upon Consideration both of what they say and before whom. And above all, always to speak the *Truth*; possess them with the *Baseness* and *Vileness* of telling a *Lie*. Lastly, to *Justice* and *Honesty*; to defraud and oppress no Man; to be as good as their Word, and to perform all their lawful Promises and Contracts; and to imprint on their *Mind*, the Equity of that great natural Rule; namely, that we should always do to others as we would have others do to us, if we were in their Case and Circumstances, and they in ours.

They must, moreover, teach them how to profit themselves by certain Occasions and Occurrences in Life, such as *Temptations*, *Afflictions*, *Cross-accidents*, *Poverty*, *Sickness*, &c. to endure them with Patience, in the Spirit of Repentance and Atonement for their Sins, with a Christian Submission to the Appointment of *God*, and Resignation to his holy Will.

They must accustom them to spare some Moments in the Day to think on *God*; to raise up their Mind and Heart to Him, though only for an Instant; and to offer and direct what they are about to do, to his Honour and Glory, &c. whereby they will not be hindered from praying always. Ecclus. xviii. Also, accustom them
to

to early Habits of thinking, and of finding a Satisfaction within their own Mind. And warn them, if they should unfortunately in the Day offend God by any mortal Sin, instantly to crave his Pardon, by a short Act of Sorrow and Purport of Amendment.

They must also teach them their Night Exercise; and to observe the same Rules of Modesty, &c. as in the Morning, thereby to give to God their last Thoughts, Words, and Actions. And Parents must be particularly careful, that Brothers and Sisters lie not together in the same Bed, nor even in the same Chamber; nor in the same Bed or Chamber with themselves, if it can possibly be avoided; as many fatal Consequences may ensue therefrom; and though in fact there should not, yet, the Danger from such an Occasion, is very much to be dreaded, and is scarcely without Sin.

Parents, the better to enforce their Doctrine and Practice of these Christian Duties, must teach their Children more by their Example than by their Words. For, how can they expect that their Children will credit them, and practise what their Parents teach them, if they perceive that their Parents practise little or nothing of it. At least, they will not be perswaded that those Duties are of such Importance and Obligation as they inculcate them to be. *A Teacher of Infants, having the Form of Knowledge and of Truth in the Law: Thou that teachest another teachest not thyself: Thou that preachest that Men should not steal, stealest: Thou that makest boast of the Law, by Transgression of the Law dishonourest God.* Rom. ii. 20. The Influence of Precept depends greatly on Example.

Lastly,

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Lastly, to all these Means, Parents must add their constant and earnest Prayers to God, for their Children, that his Grace may take early Possession of their Hearts; and that He would give them virtuous Inclinations and towardsly Dispositions for Goodness; and that He would be pleased to accompany all their Endeavours to that End, with his powerful Assistance and Blessing, without which all that they can do will prove ineffectual. Parents may plant, Priests may water, but God alone giveth the Increase. Unless the Lord build, &c.

Be often then, Parents! upon your Knees, for your Children; offer them daily to God. Do not only teach them to pray for themselves, but do you likewise with great Fervour and Earnestness, commend them to God and to the Power of his Grace, which alone is able to sanctify them. Apply yourselves to the Father of Lights, from whom cometh every good and perfect Gift. Implore his Holy Spirit, and beg divine Knowledge and Wisdom for them, of Him who giveth to all liberally. Beseech Him to season their tender Years with his Love and Fear. Pray for them as Abraham did for Ishmael: *Oh that Ishmael may live in thy Sight!*

Many Parents, having found all their Endeavours for a long Time together ineffectual, have at length betook themselves to Prayer, earnest and importunate Prayer to God, as their last Refuge and only Help. St. Monica, the Mother of St. Augustin, by the Constancy and Importunity of her Prayers, obtained of God, the Conversion of her Son; who afterwards proved so great and glorious an Instrument of Good to the Church of God: according to what St. Ambrose,

to encourage her to persevere in her fervent Prayers for her Son, had said to her: *It cannot be, said he, that a Son of so many Prayers and Tears, should miscarry.*

Therefore Parents! pray for them *without ceasing*: pray and faint not. Great Importunity in Prayer seldom fails of a gracious Answer.

EXHORTATORY DICTATES of the Divine Spirit, Holy Fathers, Councils, &c. relative to the Christian and Moral Education of Children.

THOUGH the Dictates of Nature and Reason should suffice to animate Parents to the due and proper Education of their Children: yet more to animate them, I have here subjoined the following Dictates, for their serious Consideration.

Write my Words in your Hearts and Minds, teach them your Children, that they may meditate them, learn to fear the Lord, and observe and accomplish the Ordinances of his Law. Deut. xi. 19. This is repeated very often. And this the Jews observe so diligently, that as soon as their Children are capable to understand any thing, they make them carefully read the *holy Books*; and instruct them so, that before they can be called *Youths*, they are acquainted with the whole Law of God. In which we must confess they shame a great many Christians, who scarce understand so much of our Religion, when they are Men and Women, as the Jews do of theirs, when they are mere Children.

Toby taught his Son, from his Infancy, to fear God and to abstain from Sin. Ch. i.

He that teacheth his Son, shall be praised in him.

The

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The Confusion of the Father is of a Son without Discipline, and a foolish Daughter is born to his Loss. A wise Daughter shall bring an Inheritance to her Husband: but she that liveth dishonestly, is her Father's Heaviness. She that is bold dishonoureth both her Father and her Husband, but they both shall despise her. Ecclus. xxii. Hast thou Daughters, conserve the Purity of their Bodies; familiarize not yourself with them, nor shew before them too much Gaiety.

He that teacheth his Son, grieveth the Enemy, and in the Midst of his Friends he shall glory in him. His Father is dead, and he as 'twere not dead, for he has left behind the like to himself in his Life, he saw and rejoiced in him. And when he died he was not sorrowful.

Let us praise glorious Men and our Fathers in their Generation—they have obtained Glory and are praised. Good Things continue with their Seed, their Children, because of them they abide for ever: their Seed and their Glory shall not be forsaken. Their Bodies are buried in Peace, and their Name liveth unto Generation and Generation. Children's Children are the Crown of old Men; and the Glory of Children are their Fathers.—For, the Honour and Comfort of Parents lies in a numerous Progeny, which doth not degenerate from their Ancestors Virtue: and that which makes Children illustrious, is their being descended from worthy Parents, whose Wisdom and Virtue reflect an Honour upon their Posterity. Prov. xvii.

Rejoice not in impious Children, if they be multiplied, neither be delighted upon them; if the Fear of God be not in them. For, better is One fearing God, than a Thousand impious Children; and 'tis more profitable to die without Children, rather than

than to leave behind them impious Children.
Ecclus. xvi.

I am the Lord thy God, mighty and jealous, visiting the Iniquity of the Fathers, upon their Children, to the third and fourth Generation of them that hate me: and doing mercies upon thousands that love me and keep my Commandments. Exod. xx.

THE CHURCH, animated by the same Divine Spirit, recommends Nothing so earnestly to Parents, as to apply themselves to the *Christian Education* of their Children. She never ceaseth strictly to enjoin them this *Duty*, in her General and Provincial Councils. The latest of those, viz. the COUNCIL of TRENT, which began A. D. 1546, and ended 1563, threatens Parents with the *Vengeance* of God; if they neglect to acquit themselves duly in this great and important Charge. It gives this Reason; because young People are much inclined to addict themselves to *Pleasure* and *worldly Diversions*, and do effectually abandon themselves, if from their most tender Years, they be not formed to *Piety*, and instructed in the *Maxims of Religion*, before they are entirely possessed and perverted by *Habits of Vices*.

THE FATHERS OF THE CHURCH in every Age have inculcated by their *Discourses* and *Writings*, the *Necessity* and *Importance* of the *Christian Education of Children*; and they strenuously exhort Parents and others who have the Charge of Children, to acquit themselves diligently in the Discharge of this *Duty*.

I exhort you, Parents (saith Saint Chrys. Hom. 40.) with all the Power of my Soul, to prefer to every other Concern or Care or Business, that important one of the good *Education*

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of your *Children*, which you are so strictly obliged to attend to. To that purpose, I mean not that you should send them into the Desarts, to live like *Anchorets* (though I wish from my Soul they resembled them). But! what I require from you, is that you most earnestly apply yourselves to bring up your *Children*, Disciples of *Jesus Christ*; and seeing their *Condition* keeps them in the *World*; teach them betimes to flee from the *Corruption* of the *World*, and to lead a *Life* altogether holy. You are the first that will taste the Fruits of your Labour and Pains, by the Comfort you will enjoy from wise and virtuous *Children*. And, if unfortunately you have committed many Sins, you will draw down upon yourselves the Effects of the Mercy of God, by the Care you will have taken to bring up your *Children* Champions of *Christ*, serving God in *Spirit and Truth*. If you train up your *Children* piously, they in like Manner will train up their own; and, thus there will be formed a Chain of *Virtue* and *Piety*, which, having taken its Rise from you, will descend to a late *Posterity*; and from this first Root of a good *Education*, which you shall have planted, there will arise an Infinity of other Suckers and off-sets that will produce an Infinity of excellent *Fruits*.

Endeavour, saith *Eusebius Emiffen*, to instil into *Children* from their most tender Years, true Sentiments of *Faith*, solid *Maxims* of *Religion*; and see they always lead a holy and unspotted *Life*. Teach them to serve God in *Spirit and Truth*, seeing that they are in this Life only for that Purpose.

The celebrated *Gerson*, so zealous of the *Edu-*
cation

ration of Youth, saith : That of all the Means to stem the Torrent of Corruption, which overspreads the World, the surest Mean, is to bring up Children in a Christian Manner from their most tender Years.

The Felicity of Kingdoms and People ; and above all, the Preservation of the Christian Weal, depends entirely upon the good Education of Children.

Reason jointly with Experience of what passeth in the Commerce of Life, evinceth sufficiently the Necessity and Importance of the Christian Education of Children, as to the Welfare of the Church, States, private Families, and above all of the Children themselves. For, as the Health and Vigour of the human Body, depends upon its first Formation and Nourishment ; and the Success of any Affair depends mostly upon a good Beginning ; and as the Perfection of a religious Man takes its rise from a regular Observance of a Noviceship, so a truly Christian and holy Life, by a faithful Discharge of the Duties to God, to the Church and State, to every Neighbour and to himself, depends wholly upon a good Education of Youth. When Children have been well educated, they are generally pious towards God ; submissive and obedient to spiritual and temporal Superiors ; respectful and dutiful to Parents ; regular and peaceable in their Families ; civil, courteous and benevolent to every one ; in a Word, regular and Christian-like in their whole Conduct.

How rich and abundant a Recompence may not Parents expect for Time and Eternity, who thus educate their Children. For, They who instruct others unto Justice shall shine like Stars for all Eternity. Dan. xii. Good Children will be an un-

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speaking Comfort to their Parents, not only in this *World* but also in the *other World*! When they come to appear before God at the *Day of Judgment*, to be able to say to Him: *Lo! here am I and the Children which Thou hast given me.* Isa. viii. 18. How will This comfort their Hearts on that Day? The wise Son is the Joy of the Father. Ecclus. ii. And the same is the well-disciplined Daughter to the careful Mother. And, The Woman shall be saved through Child-bearing, if she continue in Faith and Love and Sanctification with Sobriety; 1 Tim. vi. if she thus bring up her Children. And what a Happiness will redound to Children from this Christian Education! There is none comparable to it. 'Tis good for a Man when he beareth the Yoke from his Youth. Thren. iii. 27.

Lastly; what a Benefit will not the Public reap from this Christian Education of Children. From this ariseth all the Happiness, Content, and Quietness of particular Families: the Tranquility of States; the Glory, Honour and Beauty of the Church. Thereby the Source of all the Evils in the *World*, is retrenched, and the Source of all Good is established. A good and Christian Education of Children prepareth their Minds to receive the most excellent Lights, and setteth in their Souls the primary Disposition to every Virtue; filleth Courts with faithful, generous, and disinterested Kings, Princes and Subjects, and the Courts of Judicatory, and Cities with upright, steady, unbiassed, and equitable Judges and Magistrates: Religious Houses with Saints, particular Families with prudent Chiefs, dutiful Children, and Servants respectfully loving and fearing their Masters and Mistresses, and faith-
ful

ful to them; whereby there resides among them an uninterrupted Harmony and Unanimity. A good and *Christian Education of Children* causeth the *Church* (the *mystical Body* of *Jesus Christ*) to increase and flourish, and completeth the Number of the *Elect*. This alone is capable to banish *Vice* and to establish *Virtue*; to imprint deeply upon the *Mind* and *Heart*; the *Love* and *Esteem* of the one, and the *Dread* and *Horror* of the other; and completes the *Perfection* of every *Calling*. Nothing but a good *Education of Children* is able to effect a happy *Reformation of Manners*, to preserve in *Children* the *Innocence* and *Grace of Baptism*, and to renew in the *Life of Man*, the *Idea* of a *perfect Christian*.

But! how much is it to be lamented! seeing that a good *Education* is so necessary and of so great *Importance* (and that even *Pagans*, whose *Republics* were the best policed, should have held it in such *Esteem*, were so attentive to it, and took such *Pains* about it) yet! that it should now in these our *Days* be so much neglected, and made so little Account of, by the greater Part of *Christians*. They cultivate and study to improve their *Lands*; even the *Brood* of *Horses*, *Dogs*, &c. with the utmost *Care*, *Application* and *Pains*; yet do they neglect, at least give not so much Attention, to cultivate the *Minds*, &c. of their *Children* by a due and proper *Education*; to whose *Souls*, all that is most curious, valuable and precious in this *World*, no ways deserves to be compared.

Parents! unnatural Parents! who neglect your *Children!* what will you be able to answer for yourselves to the Great and Almighty God, when He shall cite you to the *Tribunal* of his

Justice?

Justice? when the *Robe of Innocence*, which your *Children* received at *Baptism*, shall be shewed to you, to see if it be your *Son's Coat*. 'Tis my *Son's Coat*, but a naughty wild *Beast* hath devoured him, a *Beast* hath devoured *Joseph*. Gen. xxxvii. When your *Children*, through your *Fault*, devoured by the roaring *Lion* and the internal *Serpent* the *Devil*, and eternally miserable with him, shall even from the *Midst of Hell-flames*, cry out to *God* for *Vengeance* upon you their *Parents*, louder than the *Blood* of innocent *Abel* called for *Vengeance* upon his Brother *Cain*: Had you never brought us into the *World*? or when born, had you not neglected our *Souls*, we never should have been doomed to this dismal *Dungeon* of never-ending *Woe*! But now our *eternal Damnation* is attributed to you, and lies heavy upon your *Heads*!

Attend then, *Parents*! to the *Education* of your *Children*: let it be your principal *Concern* and *Care*. Acquit yourselves with all possible *Zeal*. Implore incessantly the *Assistance* of *God*; and his *Grace* and *Blessing* upon your *Children*, and daily offer them to *God*.

As the *Aim* and *End* of the *Education* of your *Children* ought to be to render them *Saints*; the whole of your *Duty*, in short, consists in these three *Points*:

1. To offer them daily to *God*, and to beseech Him to pour down his *Blessing* and *Grace* upon them, as did holy *Job*. He sent to his *Children* and sanctified them, and rose up early in the *Morning*, and offered *Holocausts* (or whole *Burnt-offerings*) according to the *Number* of them all: for *Job* said, it may be that my *Sons* have sinned. Thus did *Job* continually; Gen. i. 5. because he was afraid they

they might have done, or spoken something that was prophane and misbecoming their Religion; when their *Minds*, loosened by Mirth, were less upon their Guard. 2. To cultivate their *Minds*, by teaching them the *Truths* and *Maxims* of the Gospel and Christian Religion. 3. To form their *Hearts*, by instilling into them, the *Love* and *Fear* of God; the *Love* and *Practice* of *Virtue*; a *Dread* of *Vice*; and *Sentiments* agreeable to the *Character* and *Dignity* of a *Christian*. 4. To regulate their whole *Conduct* accordingly. See then the *Ministry* which you have received, as *Parents*, from God; that you fulfil it punctually and zealously.

A good Education is the very best *Inheritance* that *Parents* can leave to their *Children*. Yet! how many *Parents*! are there who omit no *Care* and *Industry* to get an *Estate* that they may leave it to their *Children*; but use no *Means* to form their *Minds* and *Manners* for the right *Use* and *Management* of it; without which it had been much happier for them to have been left in *Poverty* and *Straits*.

Dost thou love thy *Child*? do then the best you can for him. Of all your *Toil* and *Labour* for your *Children*; this may be all the *Fruit* they reap; and all that they may live to enjoy; the *Advantage* of a good Education. All other Things are uncertain.

Parents, by a careful and religious Education of their *Children*, provide for their own *Comfort* and *Happiness*. However they happen to prove, they themselves will have the *Comfort* of a good *Conscience*, and of having done their *Duty*. (But such *Parents*! who neglect their *Children*, do as 'twere provide so many *Pains* and *Acres* for themselves

themselves against they come to be old. Wicked and rebellious *Children* are to their infirm and aged *Parents* so many *Aggravations* of an evil *Day*, so many *Burdens* of their *Age*, and help to bow them down, and to bring their grey *Hairs*, so much the sooner, with *Sorrow* to the *Grave*. Such *Children* do usually repay their *Parents*, all the *Neglect* of their *Education*, by their undutiful *Carriage* towards them.

And if *Parents* neglect the good *Education* of their *Children*, these will in all probability prove bad *Men* and *Women*, and they will also neglect their *Children*; and so the Foundation of an endless *Mischief* is laid, and our *Posterity* will be bad *Members* both of *Church* and *State*: And *Parents* will have a great Share in all the *Evil* *Children* do; and be, in some Sort, chargeable with all the *Sins* they commit. The *Guilt* will redound to them on their own Account. And possibly, the *Sins* which *Children* commit, many Years after their *Parents* are dead and gone, will follow into the other *World*, and bring new *Fuel* to *Hell* to heat that *Furnace* hotter upon them.

However this is certain, that *Parents* must one Day be accountable to *God* for all their *Neglects* of their *Children*; and so likewise shall *Masters* of *Families* for their *Servants*, so far as they had Charge of them. And what will *Parents* be able to answer to *God*! when He shall say to them; *Lo! the Children which I had given you; they were ignorant and you instructed them not; they made themselves vile and you restrained them not; you have not only neglected to give them good Instruction, but you moreover gave them bad Example. And Lo! they have followed you to Hell, to be an Addition to your Torment there.*

Upon

Upon all these Accounts: Parents! *Train up a Child in the Way he should go, that when he is old he may not depart from it.* That neither your Children may be miserable by your Fault, nor You by the Neglect of so natural and necessary a Duty towards them.

And if Parents neglect the good Education of their Children, they will in all probability prove bad Men and Women, and they will also neglect their Children, and so the Foundation of an endless Mischief is laid, and our Poverty will be bad Mankind's guilt of Church and State. And Parents will have a great Share in all the Evil Children do; and be, in some sort, punishable with all the sin they commit. The Devil will seduce them to their own ruin. And possibly, the sin which Children commit many Years after their Parents are dead and gone, will follow into the other world, and bring new Pains to Hell to bear down to sinners upon them.

However this is certain, that Parents must one Day be accountable to God for all their Neglect of their Children, and so likewise shall Masters of Families for their servants, so far as they had Charge of them. And what will Parents be able to answer to God, when He shall say to them, Lo! the Children which I had given you; they were ignorant, and you instructed them not; they made themselves wise, and you restrained them not; you have not only neglected to give them good Instruction, but you have never gave them good Example. And I, the Lord, have followed you to Hell, to be an Addition to your Punishment there.

The CONCLUSION.

*EXcept the Lord build the House they labour in
vain that build it. Ps. cxxvi. And, Neither
he that planteth, is any thing, nor he that water-
eth; but God that giveth the Increase. 1 Cor. iii.*

*Not to us O Lord! Not to us, but to thy Name
give the Glory. Ps. cxiii.*

To

The KING of KINGS

And

The LORD of LORDS. Apoc. xix. 16.

To

The KING of AGES, Immortal, Invisible,

The ONLY GOD

Be HONOUR and GLORY for Ever and Ever.

Amen. 1. TIM. i. 17.

DEO GRATIAS.

F I N I S.

10 JY 60

Child, but know, love, and serve Thee daily
more and more. Destroy in me the Reign of
Sin, and vouchsafe Thee alone to reign in my
Heart and rule its Affections. Grant I may in
all Things do thy Will as readily as thy Angels
and Saints do in Heaven. Give me the Daily
Bread of thy Grace, that I may have Food of my
Soul, and with it all the Necessaries of this
Life, and Grant me to partake worthily of that
Living Bread, even Thyself, with which Thou
nourishest thy Church, and which I earnestly
desire to partake of daily.

When I ponder a mysterious Paschal Lamb, as
for the Love of Thee, I ponder them that have
attended me, I am led to reflect and
ponder upon the Love of Thee, which is the
Bread of Life.

T A B L E

OF THE

PARTICULAR MATTERS, &c.

And the Foundation of the Church is the
not in private Holy and Innocent, and pure
rectitude of mind, heart, tongue, and
Apostles, and of all thy Saints. Grant I may
through thy infinite Goodness, this Day receive
worthily the Body and Blood of thy Son our
Lord Jesus Christ, and live everlastingly with
our Sin, and nothing can drive me from the
Love and Service of Thee. Through the same
Lord Jesus Christ, who dwells and reigns, &c.
N. B. This is the first of the Sacred Host
a Sacrament of our Lord Jesus Christ, who, at his
Last Supper, took the Bread, and he mixed it

ALPHABETICAL TABLE



PARTICULAR MATTERS
CONTAINED IN THE BOOK

ALPHABETICAL TABLE
OF THE
PARTICULAR MATTERS
CONTAINED IN THE
BOOK
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HISTORY OF THE
BRITISH MUSEUM
FROM THE
FUNDATION OF THE
MUSEUM IN 1753
TO THE PRESENT
TIME
BY
J. SMITH
ESQ.
OF THE
MUSEUM
1854

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Hol'y Days Sept. 29, L. last, for *Angles* read *Angels*.

10 JY 60

Mary Agnes Hart - given
by Mr. Gardour August 1st - 57

